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The

Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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Convocation of Eastern Oregon

1. Rev. Edmund T. Simpson, Hood River, Ore.
2. Rev. Upton H. Gibbs, La Grande.
3. Rt. Rev. Robert L. Paddock, D.D.
4. Rev. Charles Quinney, Pendleton.
5. Bishop Wells, of Spokane.
6. (In gray) Rev. Owen F. Jones, D.D., General Missionary.
7. Rev. Charles H. Powell, Cove.
8. Rev. J. Neilson Barry, Baker.
9. Rev. Bertram A. Warren, The Dalles.

The Fifth Convocation of the District of Eastern Oregon was held in St. Peter's Parish, La Grande, Oregon, Wednesday, May 15th. On the preceding day there were preliminary meetings. A service was held in St. Peter's Church with an address of welcome by the rector, the Rev. Upton H. Gibbs. Later there was a conference of the clergy and at the same time an informal meeting of the women was held in the rectory. On Tuesday afternoon Rt. Rev. Robert L. Paddock, D. D., read portions of his convocation address, which will be printed in full in the *Journal*. He likened the Church in the district to a regiment of an army, the bishop being similar to the colonel, the clergy being like captains, the parishes like garrisons, and the mission stations like recruiting camps, and the deaconess like a female officer. In the evening there was a service at which Mr. G. Frank Shelby, western organizing secretary of the Brotherhood of St. Andrew, made some most helpful suggestions in regard to prayer, and Rev. Charles H. Powell read a paper on the duty of the Church to Society.

Later there was a reception in Honan Hall, the beautiful and convenient parish house which has been built during the past year through the efforts of Rev. Upton H. Gibbs.

On Wednesday morning Prayer was read by Rev. Bertram A. Warren of the Dalles, after which the Holy Communion was celebrated by Bishop Paddock, Rev. U. H. Gibbs reading the Epistle and Rev. Charles Quinney, the Gospel. Rt. Rev. Lemuel H. Wells, D. D., Bishop of Spokane, preached the convocation sermon on St. John 17:19—"For their sakes I sanctify myself."

The Bishop formally opened the House of Churchwomen, which was modeled upon the organization of that name in the Diocese of California, and a gavel used by that body in California, sent by the president, Mrs. G. H. Kellogg, was entrusted to the president of the Eastern Oregon organization. A telegram of greetings was received from Mrs. Fanny Paddock Miller, a sister of Bishop Pad-

dock. A constitution was adopted and signed by the twenty-six women attending the meeting.

The convocation was attended by the Bishop and seven of the eight other clergy of the district, and by four lay delegates. Rev. Bertram A. Warren of the Dalles was re-elected secretary, and Mr. George W. Proebstel was chosen as treasurer. The Bishop appointed the same diocesan officers as last year. Rev. Upton H. Gibbs presented a gavel to the convocation, which had been made by the manual training department of the public schools and donated by the principal, Mr. Stout. Various plans for parochial missions in the parishes were suggested, followed by the usual discussion of the canons governing the district which provide for a Cathedral Chapter, there being no such organization in Eastern Oregon. The convocation adjourned to meet May 21, 1913, at Hood River, Rev. Edmund T. Simpson, rector.

At the luncheon held in Honan Hall addresses were made by the rector, Rev. Upton H. Gibbs, Bishop Wells, Mrs. Louise Woods, president of St. Peter's Guild, Rev. Charles Quinney of Pendleton, Rev. Edmund T. Simpson of Hood River, Mr. George W. Proebstel of Weston, Mr. George Cochran of La Grande and Mr. James D. Slater, the chancellor.

At the closing service in the evening, Bishop Wells made an address, as did also the general missionary, Rev. Owen F. Jones, D. D., who, during the past year, has opened the Church at Prairie City and has built the parish hall at Vale. He has also solicited subscriptions aggregating $4,000, and baptized 46 and presented 70 persons for confirmation.

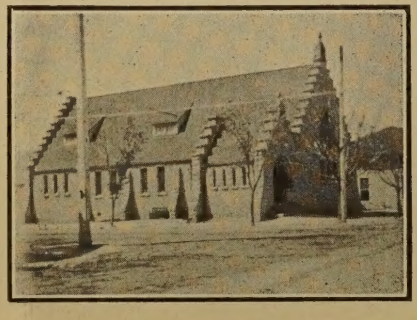
J. Neilson Barry.

Meeting of the Arizona Convocation
Installation of San Joaquin Cathedral Clergy

The twentieth Annual Convocation of this missionary district was held in Grace Church, Tucson, on Wednesday and Thursday, May 8th and 9th. In point of numbers, enthusiasm and interest, it was the most notable convocation ever held in Arizona. This at least is the verdict of those most competent to express an opinion on the subject. The Bishop said of it: "Every one thought it a great convocation."

Convocation was opened with the celebration of the Holy Communion by Bishop Atwood, assisted by Rev. J. R. Jenkins, rector of St. Luke's, Prescott, and the Rev. W. J. Dixon, rector of Grace Church, Tucson. This was followed by Bishop Atwood's second annual charge and convocation address. It was a clear and concise statement of the progress of the Church in Arizona during the past year. It was full of inspiration and helpful suggestion to all present. At the conclusion of the address a short business session was held, after which the delegates adjourned to the Old Pueblo Club, where luncheon was served. After luncheon the business session was resumed, and the Woman's Auxiliary held a simultaneous meeting in the Guild hall, Miss Lucy Jenkins of Prescott presiding. At this meeting Miss Jenkins made an address and Mrs. A. M. Franklin of Tucson read a paper on the general work of the Woman's Auxiliary. At 4:00 p. m. a joint meeting of the Woman's Auxiliary and convocation was held in the church. Mrs. W. J. Dixon, diocesan secretary of the Woman's Auxiliary for this missionary district, read her annual report. The meeting was addressed by the Rev. C. Hunting, secretary of the Eighth Missionary Department, on the work of the Woman's Auxiliary. Like all his addresses, it was forcible and to the point. In the evening the Rev. Joseph L. Meade, returned missionary from China, now stationed at Flagstaff, delivered a most interesting illustrated lecture on China. Mr. Meade's keen sense of humor added zest to an address altogether admirable. After the lecture an informal reception was given in the Guild hall to the visiting delegates and the members of the parish, under the auspices of Grace Guild. The Guild hall was beautifully decorated with flowers, refreshments were served and an enjoyable hour was spent.

On Thursday morning, after service at 9 o'clock, the business of convocation was resumed. At 12:15 a recess was taken and luncheon was served at the Old Pueblo Club. In the afternoon Rev. C. Hunting again addressed the convocation on the subject of the Duplex Envelope System; reports of committees



Grace Church, Tuscon Ariz.

were received, and after prayers convocation adjourned its business session to meet at St. Andrew's, Nogales, next year on the third Tuesday after Easter. Then followed one of the pleasantest features of the convocation in the shape of an automobile ride to San Xavier Mission, nine miles south of Tucson. On the return of the party a trip was made to the University, and after a short stop for refreshments at the home of the rector, all went to their respective lodgings.

At 7:30 p. m. the final meeting was held in the church, the clergy in their vestments following in the processional and recessional. It was well attended and was one of the most interesting and helpful of the whole convocation. Excellent music was furnished by the choir, and two addresses were delivered, the first by the Rev. W. J. Scarlett, dean of Trinity Pro-Cathedral, Phoenix, on "The Church and Social Service." The keen spiritual insight of the speaker, and his scholarly treatment of the subject, inspired and gave all food for reflection. He was followed by the Rev. John F. Moody of Globe, formerly of the Missionary District of Asheville, who spoke on the work of the Church among the mountaineers of the South. He told in a graphic and highly interesting manner of the gross ignorance of the mountaineers, of the schools the Church had planted among them, and of their work as operatives in the cotton mills of the South. Here little children were forced to toil thirteen hours per day while their parents often idled away their time at home. The Church and the State legislatures were working together for the amelioration of the condition of these neglected people. Schools were now being established among them by young women, whose expenses were largely met by the Women's Auxiliary.

The following officers were appointed by Bishop Atwood for the ensuing year: Secretary, Rev. Bertrand R. Cocks, Phoenix; Treasurer, Mr. N. A. Morford, Phoenix; Chancellor, Hon. J. J. Hawkins, Prescott; Registrar, Rev. Fred T. Bennett, Phoenix. Council of Advice, clerical: Rev. J. R. Jenkins, president, Prescott; Rev. W. J. Dixon, Tucson. Lay: Nathan A. Morford, Phoenix; Dr. C. A. Van der Veer, Phoenix; Hon. E. W. Lewis, Prescott. Examining Chaplains: Rev. J. R. Jenkins, Rev. W. J. Scarlett, Rev. W. J. Dixon, Rev. E. W. Simonson. Two new officers were appointed for one year—Rev. Bertrand R. Cocks, Archdeacon of Southern Arizona, and Rev. Joseph L. Meade, Archdeacon of Northern Arizona. The duties of these officers are mainly those of general missionaries.

W. J. Dixon.

BISHOP TUTTLE—A TRUE STORYETTE.

Nearly sixty years ago the missionary board of the Diocese of New York was seriously discussing whether it should continue the stipend to a little place called Windham. The matter was finally decided by the fact that a missionary was already in charge there and, although the place was hopeless, it would not be fair to cut the support from under his feet. That missionary stayed on, doing faithfully his obscure work. None of it seemed to count for much, but there was one young man, the son of the village blacksmith, whom he interested in the Church and prepared for college. He lived to see that young man become a missionary bishop, but died before he could realize that he had been moulding the spiritual destiny of the Presiding Bishop, Daniel Sylvester Tuttle. Each year Bishop Tuttle visits his old home, when the entire village gathers at a public service of welcome to the man so honored in the world outside, who still remains in heart and sympathy one of themselves.

The only parish which Bishop Tuttle ever had was in Morris, N. Y.—the oldest in that part of the State. It dated from Bishop Hobart's day, and the first missionary there covered the whole region almost to the Canadian border, carrying the rites and sacraments of the Church to the settlers among the clearings of the forest. The little place is still twenty-five miles from a railroad, although missions which sprung from the ministry of its first rector have become great parishes, notably Trinity Church, Watertown, whose rector, Leigh Richmond Brewer, became the first Bishop of Montana, when Bishop Tuttle's field was divided.

There has been some comment and criticism in the Eastern Church press over the action of the rector of the Church of the Ascension, New York, in permitting Abdul Baha, son of the founder of the Bahai cult, to preach, the first Sunday after Easter. The sermon is said to have been "harmless," and it is stated that the preacher praised the moral message of Christ. but, it should be noted, he is not a Christian.

Pacific Pulpit

J. Wilmer Gresham.

The Reality of the Presence of Christ.

Few records of purely spiritual history are more familiar to students of the spiritual life than the simple story of the saintly Nicholas Herman, the bare-footed Carmelite of the seventeenth century, better known as Brother Lawrence. The little volume of letters and conversations which bears his name has passed through numberless editions since its first translation from the French, and its message has well deserved its popularity. This message is fairly summed up in its title, "The Practice of the Presence of God the Best Rule of a Holy Life." In view of the fact that it is the intention of this present meditation to show at once the beauty and the incompleteness of the message of Brother Lawrence to the world, and in order to prepare our minds for its wonderful companion-truth, it will not be amiss to retell the story of the conversion of Nicholas Herman, with a word or two about the *practice*, which to him seemed in the nature of a revelation, but which is as old as God and the human heart. It belongs to that romance of the inner life of which spiritual experience through the centuries has yielded so richly. Passing through a forest in the depth of winter, the earth covered with a winding sheet of snow, the trees bare and leafless, he reflected that within a little while vigor and motion would be restored to nature's frozen pulse, the woods mantled with tender foliage, the ground soft with green grass, and bright and beautiful with springing flowers. This led to the further reflection that the invisible God must be there in those mysterious processes; and if there, then everywhere, diffusing his presence as wonderfully in the consciousness of man as in the order and beauty of the outer universe.

"A presence that disturbed him with the joy
Of elevated thoughts; a sense sublime
Of something far more interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of men."

Upon this reflection, so familiar to the thought of the world both before and since that eventful day in the leafless forest, Nicholas Herman based his simple philosophy of the spiritual life. "If God is present both in the miracle of the springtime and in the living processes that make that miracle possible; if he is present in me, always and everywhere; then the chief aim of my life should be so to practice that presence as to make me continuously conscious of God." This, from that hour he unceasingly sought to do. His letters and conversations as Brother Lawrence are at once a witness to the fidelity with which he carried out his purpose, and to the transforming nature of the truth he found. The lesson of his life may be told in a few simple words. "No lot in the world so lowly, no work so mean, no grief so bitter, no difficulty so great, no trial so sore, no cross so heavy, that the presence of God will not reveal its deeper meaning and unlock its hidden mystery." If it were urged that this is a gospel in a minor key, related to those experiences of life that lie under the shadow, it would be said that the practice of the presence of God belongs equally to the sunshine and the brightness. "No happiness so complete, no joy so keen, no success so wonderful, no achievement so great, no peace so deep, that the presence of God will not purify and sweeten and enhance and uplift it. This, it may be fairly said, was the message of Brother Lawrence to the world. There have been those who practiced it, as he did; who like him, bequeathed it to future seekers after God as the legacy of a wonderful secret, precious above all human knowledge. These were spiritual heroes, saints, seers, who stood in a rare company, sun-crowned, on the summits of exceptional spiritual experience. Such an experience rested for its validity upon the truth that man is created with a nature made for companionship with God, his heart forever restless till it rests in him.

But is the quest for God only for exceptional people, for those who by training and temperament are atmosphered to the heights? Is this the secret Christ came to reveal, the message of the incarnation? Or has Christianity in its purest essence a clearer note to utter, a deeper and more wonderful word to speak, a more workable gospel for a weary work-aday world? Is there not some truth, marvellously related to the one we have examined, yet more definite, more distinct, more human, more complete? There can be but one answer to such questions. Beautiful as the message of our mystic friend and of all his goodly company unquestionably is, it is incomplete as viewed in the light of the revelation of Jesus. What, then, is the real heart of that revelation? Is it not this, that because the quest for God is the quest for the Invisible One, whom no man hath seen at any time or can see, God has, so to speak, visualized himself *in One* who could say to the wondering Philip and to the wondering sons of men in all the generations since, "He that hath seen me hath seen the Father?" Has not Jesus promised *his own presence* in spiritual experience till the end of time? This fundamental truth has been so persistently lost sight of or obscured in the history of the Christian religion, now by doctrine, now by dogma, now by human infirmity; so many substitutes have been offered it—as though it were too good to be true, instead of being too good *not* to be true—that no apology is offered for its reiteration here. Incredible as it may seem, sometimes a theory of the ministry, sometimes a Christology of the Atonement, sometimes a view of the Eucharist have carried the implication of a *remote and absent Christ*. Herein may be found the secret of the unhappy discords of a divided Christendom. Herein the key of much of the unconscious sham and unreality that dishonors the ministry and darkens the counsel of the Church of the living God. The low ebb or sweeping tide of personal religion is in the direct ratio of a sense of chilling remoteness or intimate nearness of the personal Jesus. And when from the lips of a Brooks or a Jowett, a Brent or a Gypsy Smith, the recall to Jesus is made, the heart of the world is touched, and the world finds itself in the midst of phenomena similar to that which marked the earliest and purest age of the Christian religion. For that which renewed the life and sweetened the fellowship and inspired the adventure of the earliest followers of Jesus was a supreme consciousness of the real presence of their Lord. The radiance of that presence lingers over that succeeding group of disciples known as the Apostolic Fathers. Indeed, the glory and the greatness of it have ever been in the mind, if not upon the lips, of the Church. But the growth of ecclesiasticism obscured it, the attempt to define it dimmed it, and the vivid sense of the living presence of the personal Christ became either a tender reminiscence of a golden age, or a truth which the moulders of Christian thought and the princes of the Christian Church little dreamed of relating to the problems of their times. The Christian consciousness must renew its allegiance to this truth before Commissions on Faith and Order can do little more than "meet, confer and report;" before the tides of a divided Christendom can begin to set in the direction of a unity which must radiate from this center; before the prayer of the patient Christ, "that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us," may be even remotely realized.

We now turn to some of those familiar utterances of our Lord in which his presence is emphatically promised. It is significant that they are by no means confined to the Gospel according to St. John, which is an *Appreciation* rather than an ordered narrative of historical events, though it would seem that in the scale of critical values, an *appreciation*, written by a near-contemporary, with the express purpose of interpreting the mystery of his sacred Person, would possess a distinct value of its own. Our first reference is St. Matthew 18:20: "Where two or three are gathered together in my Name, *there am I in the midst of them.*" What a striking and reavealing sentence this is! In the verse immediately preceding, where the introductory thought runs parallel, the corresponding word in the Greek means *to be in symphony.* "Where two of you are *in symphony*," it reads. It will be remembered that in the post-resurrection appearances of Jesus during the great forty days his manifestations were invariably confined to those whose spirits were so attuned to his person and his truth as to place them *in symphony* with himself; thus he became spiritually recognizable by them. Here we have a law of the spiritual order. Not only spiritual things, but spiritual persons (the only spiritual realities) are *spiritually discerned.* "How is it that thou wilt manifest thyself to us, and not to the world?" they asked during the shadowy week of the passion. Within a few days the difficulty vanished. Their Master, who had poured out his life on the Cross, and whose body they had buried in the garden tomb, now showed himself alive after his bitter passion. And as the disciples walked in the light of the risen life they met their risen Lord. It was the principle of the *symphony*, conditioning his manifestations, true for all time. For it is as we walk in the light as he is in the light that we have fellowship not only with one another, but with him. Again we turn to St. Matthew for a saying of Jesus concerning his mystical presence. The reference is St. Matthew 18:20. In this passage from the Logia of Matthew we have literally our Lord's last recorded words. In the context, with its impressive assurance form the lips of Jesus, "All power is given unto me in heaven and earth," followed by the great commission to his disciples to teach all nations and to baptize in the mystic triune Name, the Christian army has ever recognized the marching orders of the Captain of our Salvation. The wonderful

feature of the passage, however, is the solemn promise of the presence with which it closes. He who had "led captivity captive" in his conquest of the powers and hell is to be *in the midst* of the hosts of his followers *always, even unto the consummation of the age.* Right valiantly did they at their Leader's bidding go forth to make the kingdoms of the world kingdoms of God and of his Christ. When the terms seemed difficult and the odds overwhelming they took refuge in the promise of the unfailing presence—they thought of the "*always*"—they nourished their strength in the power of a living and loving Lord who was intimately near *always*, even when "their eyes were holden and they saw him not." The bearing of the Presence upon the terms of the commission was unmistakable. They knew that the vitality of the word when it was preached, and the validity of the sacramental rite when it was administered, rested upon this glorious truth. For it was the living Christ who made the word of truth a word of power, and the simple act of baptism a birth into a new world of which he was the center and the life. As this truth receded from the consciousness of the Church the Holy Spirit came to be regarded as a consolation for his absence rather than an Agent for the more perfect realization of his presence. This view of the Spirit's mission is woven into the texture of much of our most honored traditional teaching, and echoes in the refrain of many of our noblest hymns:

"Our blest Redeemer, 'ere he breathed
His tender last farewell
A guide, a Comforter bequeathed
With us to dwell."

Even to this day the Holy Spirit is not infrequently represented as his Vicar, a description as fundamentally untrue as when that term is applied to the tradition of a papal succession—both implying an *absent Christ.* The work of the Holy Spirit was to make the Christ *more real, not less real,* in spiritual consciousness. To use a technical term, the Holy Spirit though divinely personal, was to be the principle of the *subjective appropriation* of Christ.

But, it may be asked, does not the language of the New Testament concerning our Lord's ascension into heaven imply his absence? Has he not gone up on high? Is he not enthroned at the right hand of God, whence we look for his return? And are not these ideas of space embodied in our creeds and elaborated in the gospel narratives? The difficulty here arises from the inability of the literal West to interpret the deeply symbolic East. The task, however, is easier today when new light has cast its radiance over fields of interpretation which a generation ago were shadowed by mystery. In the field of Biblical literature metaphor flourishes with oriental exuberance, and the truth-seeker must pick his way through a tangle of bold imagery if he would find the hidden treasure. This is quite as true in the narratives of the life of Christ as in the Old Testament symbolism. How, for example, in the light of our elementary modern knowledge, are we to interpret the highly symbolic incident of the ascension of Christ, in which the figures of space and place are pressed to their utmost limit? When we abandon our literal impression of an ascension in space, which the spiritual nature of the event compels, what does the drapery of symbolism suggest? Briefly this: the ascension of Christ, like his resurrection, was a change in his *mode of manifestation.* In the Incarnation we see the Eternal Word *objectified:* "The Word became flesh and dwelt among us." After the resurrection he is still objectified, though now in a spiritual body, with new, strange properties, yet under limitations, appearing to his disciples during a space of forty days and under a variety of conditions, evidently with a view to the establishment of the resurrection fact beyond the shadow of a question. The ascension marks a further stage in his mode of manifestation. There are now no limitations to his presence. He has gone back to his Father, that is, *he shares the universality of the divine presence.* Where the divine Father is there Christ is, in the unity of the Eternal Spirit. And yet that fellowship is not complete until it has entempled itself in humanity. "Father, I will that they also, whom thou hast given me, be with me where I am * * * I in them, and thou in me, that they may be made perfect in one.

Our study of the reality of the presence would not be complete without some reference to those words on the subject reported by the writer of the Fourth Gospel in his appreciation. As we have said, it would seem that an appreciation of Jesus, written by one of his own disciples, or at least by a near-contemporary, would be of far greater value than a mere additional chronicle of events could be. Events, indeed, are narrated with vivid detail of circumstance, but the record throughout betrays a purpose, the purpose of so interpreting Jesus as to safeguard the disclosures he had presumably made to his closest earthly friend concerning the mystery of his Person. This interpretation includes much that is recorded in the synoptic accounts but in the nature of the case transcends them. It adds to the record of an eye-witness the memory notes of an ear-witness. To be nearer the exact truth it bring spiritual sight and spiritual hearing to the understanding of him whom it seeks to interpret. That Jesus, whose deepest truth was himself, should have trained some one of his disciples for this work, seems, in view of the deeply personal nature of his truth, a reasonable inference.

Let us now select from the last discourses, spoken presumably in the Upper Room the night before the final Passover, a passage illustrative of our truth. If the words seem mystical, it is because the truth they would convey is deeply mystical, the truth of the mystical presence of Christ in man's inner consciousness. That this truth is as practical as it is mystical is seen in the transformation which it effects whenever and wherever it is admitted as a working principle. It cheerfully submits to the test of the pragmatic philosophy, for hosts of twice-born men and women the world over are rapturously testifying to its saving grace. The passage to which reference is made is St. John 16:20, 22. As the hour of his withdrawal approaches, the Master comforts his disciples with an assurance of his unfailing return. "What is this that he saith, 'a little while and ye shall not see me, and again a little while and ye shall se me, because I go to the Father?'" He meets their bewilderment by comparing the mystery of his physical withdrawal and spiritual return to the pangs of expectant motherhood. "A woman when she is in travail hath sorrow because her hour is come: but as soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world. * * * And ye now therefore have sorrow: but I shall see you again, and your heart shall rejoice, and your joy no man taketh from you." This tender figure, so universal in its appeal, most wonderfully describes the phenomena of Christ's visible withdrawal and invisible return. It therefore bears a very close relation to the philosophy of his presence, upon which our thoughts are centered. If, as is supposed, these words were spoken on the evening preceding the final passion, the reference is sufficiently clear. The travail-pangs of which their Lord had spoken would be realized bitterly in the events of the following day, nay of that very night, as the Master passed from the brightness of the Upper Room into the shadows of the olive garden. And the rapture of the resurrection, with the romance of his re-appearance to his disciples in all the afterglow of the great forty days would be as a re-birth of their shattered hopes. But there was to be another parting—the ascension farewell; another mysterious time of travail—the patient waiting for the promise of the Father in the Upper Room, issuing joyously in the *birth of the Christ within.* The disciples were enjoined to await the outpouring of the Eternal Spirit because the birth of the Christ in Christian consciousness was to be like the mystery of the incarnation of their Lord. "The Holy Ghost was to come upon them; the power of the highest was to overshadow them; and that holy thing that should be born in them was to be none other than the Son of God." The last discourses are enriched with allusions analogous to this. "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and *make our abode with* him." And the following from the high-priestly prayer: "I in them, and thou in me, that they may be made perfect in one."

Before concluding our study of this truth a further thought suggests itself. Did the indwelling presence of the Christ register itself in the spiritual consciousness of the followers of Jesus after the Ascension farewell, when he was no longer recognizable by the organs of physical sensibility? There can be but one answer to this question. Through the entire texture of the spiritual experiences of those earliest disciples is inwoven this golden thread. And when we examine closely those self-revealing letters of the Apostle Paul, the earliest independent witness to the power and greatness of the Christian religion, we find the exultant corroboration of this truth the heart of his testimony. More wonderful than the arresting vision on the Damascus road, with all that it meant to himself and to the world, was that deeper crisis of which he writes in his letter to the Galatians. The Christ whom he had honored in his unfaltering surrender had now revealed himself within, and that truth had made him free. "When it pleased God, who separated me from my mother's womb, and called me by his grace, *to reveal his Son in me*, that I might preach him among the heathen: immediately I conferred not with flesh and blood."

On Sunday, May 4th, in St. Paul's Church, Albany, N. Y., a memorial window, the gift of Mrs. John Walker, was unveiled. It was designed by Frederick Stymetz Lamb and was executed in the Lamb studios, New York.

Mr. Filbie Vea was ordained to the deaconate by Bishop Willis of Tonga in March. In this distant land the Bishop serves with one priest, the Rev. Y. Sang Mark, and the new deacon completes the three orders. Bishop Willis is now in Honolulu for the jubilee celebration, after which he goes on a short vacation to England. He is doing a commendable work in Tonga.

A Brief History of the Diocese of California

By Rev. William A. Brewer, Registrar

The Diocese of California is able to set an ancient date as a beginning point of its history. For the great Prayer Book Cross erected in Golden Gate Park, San Francisco, in 1894 commemorates the fact that Rev. Francis Fletcher, priest of the Church of England, and chaplain of Sir Francis Drake, at Drake's Bay, near San Francisco, read the first Christian service in the English tongue on our Western Coast and for the first time used the Book of Common Prayer in our country, on or about June 24, A. D. 1579

The first convention was held in Trinity Church, San Francisco, in July, 1850, "for the purpose of organizing the Diocese of California." It is a fact that the members of this convention had no idea of uniting with the Church in the East. They ignored the name of "Protestant Episcopal," and called their organization the "Church in California." Under this organization only slight progress was made, however, until October, 1853, when the General Convention of the Church elected Rev. William Ingraham Kip, D. D., Missionary Bishop of California. Dr. Kip was consecrated in Trinity Church, New York, on October 28, 1853, and reached San Francisco January 29, 1854. At the convention held in May, 1854, only two presbyters were present and only three parishes were represented.

At a convention held in Sacramento February 5, 1857, regular diocesan organization was effected. Nine clergymen were present and nine parishes were represented, and Bishop Kip, the missionary bishop, was unanimously elected Bishop of California.

During the sixty years of its existence the Diocese of California has had only two bishops. In 1890, on account of increasing infirmity, Bishop Kip made request for an assistant bishop. A special convention was convened on February 5, 1890, and on February 6th, 1890, Rev. William Ford Nichols, D. D., rector of St. James' Church, Philadelphia, was chosen. He was consecrated on June 24, 1890, at St. James' Church, Philadelphia, and succeeded to entire charge of the diocese upon the death of Bishop Kip on April 7, 1893. During Bishop Kip's episcopate of forty years, the number of presbyters increased from 2 to 107, and the number of parishes and missions from 3 to 122. Bishop Kip's work was beset by difficulties such as had not up to that time been encountered in the establishment of the Church in the United States. But his administration was marked by patience and perseverance and by a consistent single-mindedness. His scholarship and his singularly fine courtesy have left their mark upon the diocese. General William T. Sherman wrote the following words concerning him, in 1883: "I myself, as a citizen of California in early days, saw and felt the refining influence of his presence in the public events which transformed California from a Mexican province to its present honored position in the Union of our States."

The Diocese of California included, originally, the entire area of the State of California. Thrice, however, has the diocese given up large stretches of territory for the establishment of new jurisdictions. In 1874 the entire northern portion of the State was set apart as the Missionary Jurisdiction of Northern California, of which Rt. Rev. J. H. D. Wingfield, D. D., was the first missionary bishop. In 1895 the Diocese of Los Angeles, comprising the southern portion of the State, was organized, with Rt. Rev. William Horsfall Johnson as diocesan. The General Convention of 1910 gave consent to the formation of a new missionary jurisdiction in the San Joaquin Valley, and elected as its first bishop Rev. L. C. Sanford, a presbyter of the Diocese of California. But in spite of the fact that the original diocese has thus yielded up more than three-fourths of her domain, the strength of the remaining part (which comprises chiefly the cities of San Francisco, Oakland, Berkeley and

Bishop Kip

San Jose and the counties adjacent to the Bay of San Francisco) is maintained unimpaired. The convention of 1909 reported 10,617 communicants, 100 priests and deacons, 105 parishes and missions, 85 church edifices and 34 rectories. The net cash receipts for the year were $216,073, the total value of Church property was $1,383,059 and the diocesan invested funds amounted to $120,408. The diocese has scattered generously, and the Church throughout the State has increased wonderfully. The note of missionary zeal and missionary responsibility has always marked the Church's activities, and in a steadily increasing degree. The members of Trinity Parish, San Francisco, the pioneer parish of the diocese, spoke for all the people when they inscribed upon the tablet commemorating the fiftieth anniversary of the founding of their parish, these words: "We recognize the obligation to evince as individuals and as a people our gratitude to Almighty God for His mercies by imparting our spiritual things to a country that is affording us in such abundance its worldly things."

The great earthquake and fire of 1906 wrought enormous material damage to the Church in San Francisco and nearby towns. Of the San Francisco churches Grace Church, St. Luke's Church, the Church of St. John the Evangelist, the Church of the Advent, The Cathedral Mission of the Good Samaritan, The Seamen's Institute and the Church Home for Boys were completely destroyed, and St. Luke's Hospital was severely damaged. At San Mateo the Church Divinity School of the Pacific and the Bishop Armitage Orphanage were badly damaged. The Church of St. Matthew, San Mateo, one of the most beautiful churches on the Coast, was shaken to the ground. Church people were undismayed, however, and with the generous aid of the Churches in the East succeeded, after four years of effort, in restoring nearly all the fabrics that were destroyed. In every case the new structures are more beautiful or are better adapted to their purpose than were the old.

Early in his episcopate Bishop Nichols urged the establishment of a Cathedral system, and in 1895 a practical beginning was made in the founding of the Cathedral Mission of the Good Samaritan. Soon after the earthquake and fire, Mr. and Mrs. William H. Crocker and the other heirs of the late Charles Crocker presented to the diocese for cathedral purposes, an entire block of land of commanding position on the brow of California Street Hill. In 1907 a Cathedral Corporation was organized and the property was accepted. Grace Parish went out of existence and transferred all its property to the Cathedral Corporation, and the name of the former parish was bestowed upon the new cathedral. Statutes were enacted of sufficient breadth to give the Cathedral Corporation opportunity for development, and Rev. J. Wilmer Gresham was appointed dean in 1910.

Plans for a cathedral of majestic proportions were drawn by the late George Frederick Bodley, the famous English architect, and work upon the crypt of the cathedral was begun in 1910, under the charge of Mr. Lewis P. Hobart as supervising architect. Upon the cathedral block have been projected the Bishop's House, the Clergy House and the Chapter House. The Divinity School Building, a gift of Mrs. George W. Gibbs of San Francisco, has been built and occupied.

More significant, however, than the establishment of a Cathedral system was the founding of the Church Divinity School of the Pacific. This was one of the earliest of Bishop Nichols' undertakings, and the school begun at San Mateo in 1893, during the seventeen years of its existence has graduated 53 candidates for orders. The record for usefulness of these priests has been an excellent one, and in 1910 thirty per cent of the clergy of the diocese had received their training at the Church Divinity School of the Pacific. In 1910 the school, well endowed, had seventeen students and five professors and instructors.

In 1910 the Church institutions of the diocese included the Armitage Orphanage for Boys, at San Mateo, founded by Rev. and Mrs. Alfred Lee Brewer, and housed in a handsome building presented by Mr. Templeton Crocker and Miss Jennie Crocker; the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home for Girls, Saint Dorothy's Rest (a mountain sanatorium for cripples and invalids), the Church Home for Boys, The Seamen's Institute, the John Tennant Memorial Home, and The Old Ladies' Home. St. Luke's Hospital, a Church institution, has enjoyed many years of usefulness and

is now erecting extensive buildings of the finest and most modern pattern, through the generosity of Mrs. Whitelaw Reid and Mrs. Louis F. Monteagle. The Church schools include Irving Institute for Girls, San Francisco, Anderson Academy at Irvington, the Hitchcock Military School at San Rafael and St. Matthew's Military School at Burlingame. The latter institution, founded by Rev. Alfred Lee Brewer in 1866, is the oldest school of its sort in the West and has prepared between three and four thousand young men for college and for active life.

In reviewing the sixty years of existence of the Diocese of California one is impressed with the uninterruptedness of its progress. There have been no epochs, no wanings. The diocese has ever shown missionary zeal, and even isolated families in remote mountain or valley districts have enjoyed the Church's ministrations. The University of California and Stanford University have felt the Church's influence, and hold her ministry and her services in high regard, while the Bishop's position as Churchman, statesman and citizen gives the Church high standing in the eyes of the people as a force for righteousness throughout the land.

Some World Circuit Saunterings

IX.

The Land of Goshen,—Beirout,—Lebanon,—Baalbek.

Heber's visualizing lines in his well-used world-evangel hymn have singular exactness and beauty when they sing:

"Where Afric's sunny fountains
Roll down their golden sand."

At Assouan where the clear sunshine flooded the high sand hills sloping to the river bank with a rich aurous tinge and on the railway journey from Cairo to Port Said this was especially noticeable. At Tell-el-Kebir there was that strange lure of an historic battlefield in looking out over the low yellow sand ranges and the soldiers' cemetery near by gave a tragic touch of modernism as it told of the sands stained by the bloodshed in the defeat of the rebellion under Arabi Pasha on September 13, 1882, by the army under Sir Garnet Wolseley. And even the casual saunterer cannot but be impressed by the significance of that event and of the British influence in Egypt since, with which that event had so much to do. One need not try to thread the maze of international diplomacies or of counter criticisms of policies that have grown out of that overlordship, to recognize high-minded agencies like that of the late Mr. John M. Cook, head of the well known firm of Thomas Cook & Son, who transported the wounded from Tell-elKebir to Cairo and proved a friend of both British and Egyptians in many patriotic ways that should be recognized and remembered outside of the business skill in creating the happy generations of "Cook's Tourists," or of Lord Cromer, one of the greatest race regenerators of modern times. The opinion of one of our own distinguished American diplomats and statesmen, Ex-Secretary of State, the Hon. John W. Foster (in his *Diplomatic Memoirs*, Vol. II, p. 64,) seems well worth quoting here. "Up to the time I visited (Egypt) in 1893," he says, "a wonderful transformation had been effected under British control. The financial condition had been completely reversed. Order had taken the place of lawlessness and life and property were everywhere safe. A number of reforms had been brought about, such as the abolition of forced labor, taxes were equally levied and honestly collected; justice was impartially administered; a general system of education had been established; railroads had been extended; irrigation, the essential need of the country, had been greatly increased, and was better maintained than ever before."

But the railway journey soon recalls you to the older civilizations, as you realize that you are passing through the veritable "land of Goshen." Car-window outlooks show the indications of fertility and cultivation and the modern canal, in part a restoration of a very ancient canal, brings the fresh water from the Nile for irrigation and other purposes and clothes the land with grateful verdure. Pithom and Raamses were somewhere there, store houses built by the Israelites under the task-masters of Pharoah whose exactions of "brick without straw" have made the proverb, and old fashioned children were brought up on the story of Joseph and the hard-hearted Pharoah that "knew not Joseph." Some of the excavators are reasonably sure of their identifications. But what the saunterer is apt to identify more is his childhood concern in listening to the old Bible story—a sort of instinct in the labor question—is to have someone get even with those bold bad Egyptians who made the lives of the Israelites "bitter with hard bondage in mortar and in brick, and in all manner of service in the field." And that, too, after Joseph had been such a good man to them in his day. If Rameses the Second had anything to do with it this certainly can be pleaded in extenuation of the failure of the earlier Christians to restrain themselves from smashing the nose now and then of his ubiquitous statues! "Goshen," says the Baedeker, "may be located in the triangle between Zakazik, Belbeis, and Abu Hammad," but the saunterer knows it best between the lids of the Bible and while the car windows open out upon the green landscape the mind pictures the hard times of the Hebrews and traces a training in the "love of the old" to one of its truest sources in a boyhood blessed with a Christian home and the Bible.

The railroad to Port Said skirts the great Suez Canal with its big steamers moving at slow regulation speed with a sort of aspect of humiliation at being subjected to the smooth shallow waters and land lubbers restraints, like an automobile drawn by a horse. The American inevitably finds a bump of self-consciousness developing, "Wait, till you see our Panama Canal!" and a Californian adds, "And our Panama-Pacific Exposition." We remember, too, that it was somewhere along that canal where the Hawaiian King, Kamehameha the III., found a luncheon provided for him consisting entirely of sandwiches, the local authorities in anticipation of the royal visit having transposed the tidings of a telegram which tried to convey the order for a proper menu for the King of the *Sandwich* Islands!

Port Said is modern "from the ground up" and our steamer for Syria made good connections with the train so that we were soon sailing out past the notable lighthouse and the statue of Ferdinand de Lesseps on our way to Beirut before which we anchored early the next morning. Quite unexpectedly we found we were to have an extended opportunity to view Beirut and the coast-lines deliberately from the steamer's deck as we at once learned that we were to be in Quarantine for twenty-four hours. It was one of those Oriental "ways that are dark," as the examination showed a clear bill of health of all on board and our medical authorities did not seem to take themselves with marked seriousness. The only explanation that was vouchsafed was that there were rumors of some ill that flesh is heir to in Egypt whence we had sailed. What was suggested, however, as more reaching to the real inwardness was a Quarantine "spat" between Syria and Egypt who do not altogether love each other as brothers, and it was even hinted that the opportunity for a special Quarantine Examination fee of two frances per person was not without its inducement. However, with clear weather and the snow-capped Lebanons in the perspective and the bold and attractive outlines of the city itself before us the day passed pleasantly and "reading-up" about the sacred places, we were about to visit, took some of its hours. It was a great pleasure to find on board an old Philadelphian friend, Mr. Herbert Welch, well-known for his public spirit in many national movements for reform.

On disembarking it was a satisfaction to find an English Chapel for the Sunday Services and we visited the sea Grottoes —stopping for a moment to leave a card for President Bliss of the imposing American Presbyterian College—the flag of which was the most welcome "Color" after all in the wealth of hues under the Syrian sunshine,—and drove to Dog River with the ancient Assyrian and other carvings on the scarp of the ravine through which it enters the sea. It was something of a surprise to find what a progressive missionary educational center as well as abode of wealth Beirut has become. It is the residence of a Roman Archbishop, a Greek Orthodox Bishop and and Maronite—i. e., Syrian alliance of the Roman Church — Archbishop, and with modern water-works is considered the healthiest town on the Syrian coast.

When from the ship we had the distant view of the white peaks of Lebanon gleaming in the sunlight we did not realize that the next arm of our journey was to take us so close to those same heights that we could have had a snow-balling party with the very "snow of Lebanon," of which Jeremiah speaks, by simply stepping from the train, if we had been so minded. The railroad across the mountains perhaps cannot vie with that "crookedest one in the world" up our California Mount Tamalpais, but in places it is almost as steep when the locomotive is reinforced with a cog and clutch device. And the scenic quality of it adds to the wonderful vistas of landscape and ocean the interest in many ancient mountain villages, some of them with the dire association with the terrible massacres of Christians in 1860—illustrating the "violence of Lebanon" of Habakkuk—which so stirred the world. Summer residences of Beirut people are also in evidence and with strange incongruity one station is pointed out as "the Monte Carlo of Syria"—a gambling hell amid the "glory of Lebanon"! Surviving at various points are groves of the "big trees," the cedars, of Lebanon, which once grew abundantly over the mountain and were used in the construction of the Temple of Solomon. A stump nearly

fifteen feet in diameter is noted by a traveller as one of the largest which might possibly come within the "cotillion" possibilities of the California boast of tree size. However, our party aired no home "big talk" to speak of, on the whole trip, which seems a memorandum for which we think we may ask due accrediting considering all the California consciousness we carried. And we could only get a glimpse in the far distance at the place of one of the chief groves of cedars left. The distinction given to the "Cedars of Lebanon" in Jotham's parable is perpetuated in the provision of a Maronite Chapel near that grove where the people have occasional festivals.

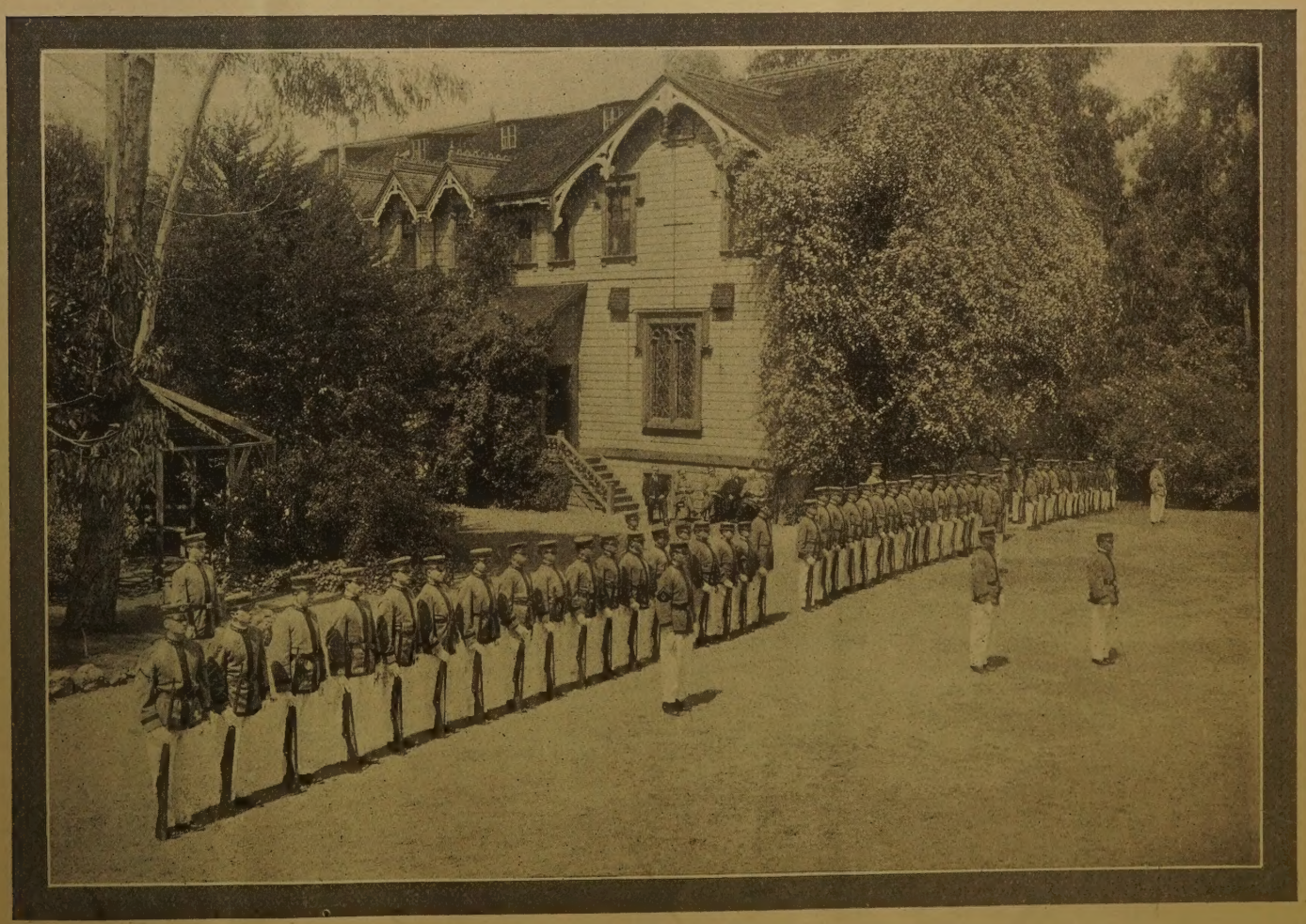
The conspicuous "Six Columns" of Baalbek loomed up some time before the train reached that destination for the day and from groves that were "first temples" we turned to the great temple in that seat of the worship of Baal, or Helios of the Greeks and Jupiter of the Romans, as well as of Mercury, Venus and Bacchus. With the expert guidance of Mr. Michel M. Alouf, whose "History of Baalbek" is an authority, we were enabled to "do" the ruin as intelligently as possible to the passing tourist, and to distinguish its features as heathen temple, Christian Chapel and Mohammedan fortress. Mr. Alouf among many choice citations for the archaeologist as well as for the parson traveller furnishes one which we quote as a sample both of his research and of the Christian interest in the ruin. "Constantine the Great contented himself with closing the temples of the Greeks, but Theodosius destroyed them. He transformed into a Christian Church the temple of Heliopolis, that of Baal—Helios, Baal, Sun, etc." With such a glow and charm of color as Robert Hichens in "The Holy Land," both in tinted illustrations and pen pictures throws about Baalbek, there is no need to do more here than to refer to that book and Mr. Alouf's, for any one to catch the spirit of what Hichens calls "a magic of strangeness" in the place. The scale and size of it all must seem to any one stupendous and with the familiar photographs and description of the ruins I have seen, the actual vision expanded out to the eye as instinctively as the measure of the conventional man standing near enables the camera to convey the real height of the building it photographs. The height of the Columns and their massive parts, the courses of the walls showing some single blocks 69 x 14 x 16 feet—and at the quarry not far off there is lying a like a monolith only partially tooled—as well as the area covered by the whole, leaves a sense of bulk difficult to convey. One writer sees in it all a Roman trait which he puts as follows: "The Romans had seen the huge Jewish stones at Jerusalem and began at Baalbek to work on a bigger scale, the Barnums of the ancient world, whose ambition was to run the biggest show on earth." But there came a thought at the time of our being in the spell of the visit, as I then associated it in Mr. Alouf's book, which, though it may be a mere fancy, does at least note a passing reverie: Did not the power Christianity was steadily gaining in those early centuries and in that part of the old world stimulate the contemporary Emperors of Rome to great exploitation of the pagan cult by lavishing expenditure upon such a monumental temple?

WILLIAM F. NICHOLS.

On Wednesday, May 1st, the initial service to mark the completion of the Bethlehem Chapel of the Nativity, the first section of the National Cathedral, and a memorial of Dr. Henry Gates Satterlee, was held. The services began at 7:30 a. m. with the Holy Communion, Bishop Harding of Washington, celebrant; at 9 a. m. the Litany by Canon Devines, and at 11 a. m. the impressive hour of worship was ushered in by the grand organ leading the procession of seven bishops—Presiding Bishop Tuttle, Harding, Whitehead, Perry, Rhinelander, Leonard, and Gravatt; ninety-three of other clergy, and a choir of twenty-five men and boys. The effect was deeply impressive to the congregation, overflowing with interest and expectation.

The Rev. Earl Reiland, rector of St. Andrew's Church, Yonkers, has been called to the rectorship of St. George's New York, but has not yet announced his acceptance. The Rev. Hugh Birckhead, who resigned recently and who is soon to take up his duties as rector of Emmanuel Church, Baltimore, leaves this month for Europe.

St. Matthew's Military School, Burlingame, Cal.



A Church School for Boys. Prepares for College or for life. The fall term will begin Thursday, August 22, 1912. Send for new illustrated catalogue.

REV. WILLIAM A. BREWER, *Rector.*

From the Editor's Desk

At last there has come organized opposition to a fabulous expenditure of money yearly to increase the armaments of the nation. There are other and better ways to use $25,000,000 than by building battleships with it, is the opinion of many of the country's statesmen.

Without desiring to be tedious or monotonous, the editor begs once more to remind contributors to the paper that all copy should be in by the 20th of each month. Because of the publication of certain notices it is essential that whenever possible each issue be in the hands of the subscribers by the first of the month.

Following the lead of two of the foremost Church papers of the country, THE PACIFIC CHURCHMAN this month presents to its readers the first of a series of helpful sermons by representative clergymen of the Eighth Missionary Department. It is fitting that the initial sermon should be from the pen of Dean Gresham of Grace Pro-Cathedral, San Francisco, and it is hoped that clergy and laity alike will profit and benefit by the monthly contributions to this department.

In line with the policy adopted by THE PACIFIC CHURCHMAN of endeavoring to improve the paper, making each issue, if possible, a little brighter and more helpful than the one that preceded it, the announcement is made that beginning with the July number there will be begun a course of addresses on the Ten Commandments by a "Christian Man of the World." These will be brief expositions written by a layman, and they will be published regularly in each issue if possible.

There is an abundance of slang in the world, and while it is considered by some as most "expressive," it is as well to avoid it in writing and speaking publicly. Some would condemn it altogether; others would tolerate it in a mild form, but all will agree that it is out of place when one would be dignified and impressive. Without commenting one way or another upon any of the presidential candidates in either party, it may be said with assurance that some of the slang used in the campaign was unseemly.

It is surprising how many persons who never go to service claim the Protestant Episcopal Church as theirs. In the clubs, in the hotels, in the field of sport; wherever men congregate it is strange, but true, that most of them seem to lean toward our Communion although they neither support nor attend the services. It is only when trouble or death overtakes them that they seriously think of God, and His Church. That is why, as a clergyman said recently, a great many more demands are made upon him for ministrations by persons outside his congregation than by those within.

Christians throughout the United States, no matter what their political preference; no matter what their religious affiliations, read with feelings akin to horror the details of a parody on the Apostles' Creed alleged to have been delivered by Senator Williams of Mississippi. Bishop Funsten of Idaho criticises the Senator's action in an open letter which is printed herewith:

"Hon. John Sharp Williams, United States Senate, Washington, D. C. Dear Sir: The public press of this State has published a synopsis of a speech which it is stated you made. In it you took occasion to make a parody upon the Apostle's Creed, substituting for the name of one whom countless thousands revere as the Divine Saviour of mankind, the name of a prominent man and the events of his life.

"In behalf of one of the old historic Churches, and, I believe, of all Christian people, I want to enter a protest against such an indignity being done to so venerable a statement of the Christian religion.

"Surely no possible good can be accomplished by public men turning to ridicule things so sacred as this. In these days respect for authority is diminishing and there is manifest need for better public and private morals, surely then it is of infinite importance for our public men to reverence the fundamentals of religion out of which morality must grow.

"No man has a right, no matter who he may be, to use the Apostles' Creed as you did, and whoever does must realize that he has showed serious disrespect to the entire Christian people of the country he represents and he must expect condemnation from all who repeat this creed as a part of their service to Almighty God.

"I am respectfully yours,
"JAMES B. FUNSTEN,
"Bishop of Idaho."

The Christian Work and Evangelist, speaking editorially, had this to say:

"The Senate of the United States disgraced itself when it listened without protest to the blasphemous utterances of Senator John Sharp Williams, of Mississippi, who used a travesty on the Apostles' Creed in attacking Colonel Roosevelt. Perhaps never in the history of American politics has the Christian faith held by millions been more insultingly scorned. The wanton, deliberate, sacrilegious words were printed in the *Congressional Record* to give them wide circulation. Senator Williams, even if he be an atheist, can offer no justification for his hideous words, nor can his fellow Senators justify their silence. The pulpit and press of the country should so sharply rebuke Senator Williams that he will be forced to realization that he has disgraced his State, the Senate and his party. We quite agree with the Rev. Dr. C. E. Smith, rector of St. Thomas' Episcopal Church, Washington, who from his pulpit denounced Williams' burlesque of statements regarding the Father, the Son and the Holy Ghost, and who condemned the silent listeners, saying: 'Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all his words.' And we endorse the open letter to Senator Williams from the Rev. Henry I. Nicholas, pastor of the Presbyterian Church at Summit Hill, Pa., who not only denounces the parody but calls to account all Senators who listened to it without protest. He urges Senator Williams to 'get on your knees and ask God to blot out the great sin of your lips.'"

In the face of the cry of the inadequate stipends paid to many of the clergy, one is prone to look askance at this head staring out glaringly from one of the daily papers: "Bishop opposes large salaries for ministers." Experience, however, has told us that headlines often deceive, and it was so in this case. Bishop Anderson of Chicago had been speaking on "The Ministry as a Life Work," and he protested that single clergymen should receive at least $1,000 and married clergymen $1,200, a year. He did say, however, that it would be unfortunate for salaries to be so high as to tempt men to enter the ministry for the sake of the stipend. We quote from his address:

"The greatest calamity to the Church of God would be to make salaries large enough to tempt men into the ministry. The ministry offers as good a field for young men as any other profession, but no man should enter it without a supreme conviction that he has a message for the world. Men of other professions must, on starting, await their clients, while the man entering the ministry is sure of a living wage from the start, and in old age is generally cared for. If a man makes a mistake by becoming a doctor or a lawyer, it is merely a misfortune, but if he errs in becoming a minister, it is a calamity."

On the Feast of the Annunciation, March 25th, Henry St. George Tucker was consecrated second Bishop of Kyoto. The consecration was in the Church of the Holy Trinity in the new bishop's see city. Bishop McKim was consecrator, assisted by the Anglican Bishops of Osaka, South Tokyo and Hokkaido. Bishop McKim was the preacher. Forty priests were gathered in the chancel, half of them Japanese, the others Americans and English. The congregation was almost entirely Japanese. This was the first consecration in Kyoto, and with the exception of the consecration of Bishop Tucker's predecessor, Bishop Partridge, the first in Japan. The entire service, including the sermon, was in Japanese, but the actual words of consecration and those spoken at the delivery of the Bible were said first in English, and afterward repeated in Japanese. The Nippon Sei Kokwai has now six bishops, soon to be increased to seven. The Bishop of South Japan was not present at this consecration.

The Rev. Dr. Herman Page, rector of St. Paul's Church, Chicago, has announced that he will decline his election as Bishop of the Missionary jurisdiction of New Mexico. Dr. Page feels that he cannot now leave the work in Chicago with which he has been identified for so many years.

WILL SOMEONE HELP?

Editor THE PACIFIC CHURCHMAN:

May I ask you to make an appeal for articles for the annual Fair given for the benefit of St. Matthew's Hospital, Fairbanks, Alaska?

Send all packages by mail before September 1st to St. Matthew's Hospital, Fairbanks, Alaska, and oblige

Respectfully;

ADDA KNOX.

The girls of All Saints' School, Sioux Falls, South Dakota, requested that they might go without one meal each day during Lent and devote the amount saved to the relief of the famine sufferers in China. This self-denial resulted in $65.00. They also earned $200 during Lent for general missions.

Tempora et Mores

AN INDEPENDENT SURVEY.

In Merrie England.

We hear a great deal about the irreligion of America and imagine sometimes that the piety of old paths is still found across the waters. But one is much disconcerted by actual facts such as disclosed in a soldier's letter recently printed in the *London Standard:*

"What does one find in England today? Most noticeable is a sort of almost universal 'greed' for money existing among all classes—an eagerness to become rich or 'well-to-do' quickly—not a pleasant quality or one likely to do good to discipline or character. Also a prevailing anxiety about wealth, amounting almost to a mania in many people—a restless discontent, superstition, belief in palmistry, fortune-telling, indifference to religion, class hatred, selfishness, and pursuit of pleasure. All these tend to destroy what were known as the hereditary virtues of an Englishman—namely, to be God-fearing, truthful, honest, and upright."

The writer gives the following causes, all of which sound familiar in our ears:—

"1. Neglect of the Bible, family prayers, grace before meals (connecting the daily blessings of men's lives with God in any way, or giving thanks for them), though most men call on God when in peril.

"2. The desecration of Sunday.

"3. Failure to carry out the commands —namely (*a*) to deny ourselves; (*b*) to give alms in secret; (*c*) to love one's neighbor as oneself.

"4. The influence of bad books. Shortly after taking up residence in England I myself saw in a respectable lending-library a book which had been thrown out of a military mess.

"5. The Divorce Act, which, as an Oxford clergyman among your correspondents says, 'strikes at the very root of family life itself.'

"6. The want of religious teaching in our schools, and possibly in the homes of many of our upper and middle classes also."

His remedies also may fit local conditions:

"1. The bringing back of Christ's religion into the schools and homes of a nation which still calls itself a Christian one. How amazed Mohammedans would be to know that we were actually keeping Christianity from our children, and that, for instance, on Good Friday last, it was thought wonderful for 3,000 men to walk through London to St. Paul's to worship God.

"2. If the Church catechism were taught in all our schools, boys and girls would be taught to love God and their neighbor, to keep their hands from picking and stealing, and their tongues from evil-speaking (atheism, blasphemy, and impurity), lying, and slandering, to be true and just, and not to covet other men's goods.

"3. A real increase in almsgiving and self-denial on behalf of churches, missions, hospitals, and the teaching of religion.

"4. Why should not people of all classes (Church of England and Nonconformist) help to form 'study circles' for reading, learning and discussing the truths of the Bible? (Green, in his 'History of the English People,' speaks of a time when every one in England studied the Bible!) In this way the growth of atheism may be stopped and class drawn to class again. Only religion can do it!"

In American Rome.

Another delusion by which the average Protestant is possessed is that in the Roman Church the clergy never lack for money or helpers. But hear the cry of a Jesuit paper:—

"In proportion to their numbers American Catholics—(Aha! Mark that term, Oh ye slow of heart to understand, lest when too late we have left unto us only weeping and wailing and *Nashing* of teeth!)—seem to have in their ranks far too few men of mark. In civil and commercial life, in the trades and in the professions, representative Catholics are not sufficiently conspicuous. More men are needed of high principles, lofty ideals, and wide education. The Church can take little pride surely in owning as her sons politicians who never receive the sacraments, labor-leaders who are advocates of violent and even anarchical methods of reform, social climbers who make Protestant marriages, professional men who send their boys to non-Catholic colleges, or officials whose public utterances are often as wanting in good taste as in Catholic loyalty.

"The Church regards with sorrow and anxiety children of hers who, in their eagerness to attain wealth and position, are deaf or indifferent to her pleadings when she urges them to be men likewise who can help her to face and solve the problems she now has to meet. For the Church in America must minister effectively to the spiritual needs of the Catholic immigrants that are flocking by thousands to our shores, she must protect the lambs of her fold from sectarian settlement-workers, she must safeguard the faith of her little ones, maintain and defend against enemies countless charitable and educational institutions, and build up against the forces of socialism, immorality, and irreligion, a bulwark of well-edited and well-supported papers and reviews.

"But bishops, priests, and religious can not, of course, gain all these objects unaided. The co-operation and assistance of a devout, efficient, and highly educated laity are needed. These laymen, besides keeping the commandments, would also undertake works of zeal, besides being upright and energetic they would be men of trained and cultivated minds, besides being Christians and scholars they would would be gentlemen."

This is not at all quoted in any spirit of protestant and bigoted rejoicing over the failure of American Romanists to support the only religion they ever had, or (quite possibly) ever will have, but simply to destroy a popular delusion in the interest of truth.

A Parable.

The following tale evidently proceeds from a Presbyterian source and one cannot, therefore, vouch for all its expressions, but it has perhaps a message:

"The young minister was a bachelor. He used to preach once a month to parents. He told them never to punish their children but to train them by love. He instructed them never to say 'Don't' to their children. He quoted Wordsworth's 'Ode to Immortality' and upheld the original, natural and ineradicable goodness of the human species. Moreover, he was much in earnest and waxed exceeding eloquent.

In process of time he got married. It was noticed after his second child was born that the sermons to parents ceased. But he began to pray for them more.

At the same time he seemed to be growing gradually more orthodox. One Sunday he quoted the Westminster Confession of Faith with approval. Shortly after the birth of his fourth child he preached upon the wisdom and truth of the old doctrine of total depravity. He had come to see, he said, as he grew older, the everlasting power of many of the old doctrines. They had all been drawn from human experience; he felt sure that the original framers of the Confession were all fathers of large families. Time passed on and the minister became a grandfather. When his second grandchild was born he began to preach to children and for the first time in all those years the parents began to understand his sermons."

It may be that the message of the parable is for the "Mother-Home-and-Heaven" preacher and other clergy who sometimes seem to feel that their mission is to preach upon domestic economics rather than the Catholic Religion.

Modesty Forbids.

Another tale bears out the parable. A group of tourists was visiting Beethoven's house in Bonn. One of them, a girl of 20 or so, sat down at Beethoven's piano and played the "Moonlight Sonata" none too well. Beethoven's own work, in his own room, on his own piano!

When the girl had finished she arose and said to the old caretaker:

"I suppose lots of famous musicians have been here and played on this instrument?"

"Well, Miss," the caretaker answered gravely, "Padesewski was here last year and his friends urged him to play, but he shook his head and said:

"'No, I am not worthy.'"

Dealing with Visions.

THE PACIFIC CHURCHMAN appears to have a new writer, one possessed of both style and learning. He writes under the mediaevalist title of Occam—perhaps because the ancient William was also a reformer. Last month's column dealt in a very learned and commendable way with certain phases of the Roman question. Beside them it may not be amiss to place some words of Macaulay on certain phases of the Anglican question:—

"In England it not infrequently happens that a tinker or a coal-heaver hears a sermon or falls in with a tract which alarms him about the state of his soul. * * * At length a turn takes place. To borrow the fine imagery of one who had himself been thus tried, he emerges from the Valley of the Shadow of Death, from the dark land of gins and snares, of quagmires and precipices, of evil spirits and ravenous beasts. The sunshine is on his path. He ascends the Delectable Mountains, and catches from their summit a distant view of the shining city which is the end of his pligrimage. Then arises in his mind a natural and surely not a censurable desire, to impart to others the thoughts of which his own heart is full, to warn the careless, to comfort those who are troubled in spirit. The impulse which urges him to devote his whole life (to this preaching of religion) is a strong passion in the guise of a duty. He exhorts his neighbours, and, if he be a man of strong parts

he often does so with great effect. He pleads as if he were pleading for his life, with tears and pathetic gestures, and burning words. Zeal for God, love for his fellow-creatures, pleasure in the exercise of his newly-discovered powers, impel him to become a preacher. He has no quarrel with the Establishment, no objection to its formularies, its government, or its vestments. He would gladly be admitted among its humblest ministers. But, admitted or rejected, he feels that his vocation is determined. * * * For a man thus minded, there is within the pale of the Establishment no place. He has been at no college; he cannot construe a Greek author or white a Latin theme; and he is told that, if he remains in the communion of the Church, he must do so as a hearer. * * * His choice is soon made. He harangues on Tower Hill or in Smithfield. A congregation is formed; a license is obtained. A plain brick building, with a desk and benches, is run up, and named Ebenezer or Bethel. In a few weeks the Church has lost forever a hundred families, not one of which entertained the least scruple about her Articles, her liturgy, her government, or her ceremonies. Far different is the policy of Rome. The ignorant enthusiast whom the Anglican Church makes an enemy, and, whatever the polite and learned may think, a most dangerous enemy, the (Roman) Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth * * * in her name. He costs her nothing. He takes not a ducat away from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character * * * and all his influence is employed to strengthen the Church of which he is a minister. To that Church he becomes as strongly attached as any of the cardinals whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of establishment and all the strength of dissent. * * * In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion, the chance is that she will end by giving her name to a new schism. If a pious and benevolent woman enters the cells of a prison to pray with the most unhappy and degraded of her sex * * * no line of action is traced out for her, and it is well if the Ordinary does not complain of her intrusion, and if the Bishop does not shake his head at such irregular benevolence. At Rome the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry would be foundress and first superior of the Blessed Order of Sisters of the Goals. Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interest and honor of the Church.' Many things, thank God, have happened since Lord Macauiay wrote these words. But the solemn lesson they inculcate is not altogether learned yet."

The Archbishop of Canterbury has invited Dean Knapp, of the New York Training School for Deaconesses, to be present at the Jubilee of the revival in the Anglican Church of the Order of Deaconesses on June 26th, at Lambeth Palace, and to speak at the public meeting on June 27th on the "Revival of the Deaconess Order in the American Church."

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Christ Church, Los Angeles, has adopted the moving picture as an aid to religious instruction. The films will be used in instructing the Sunday School and during the week illustrated lectures will be given on religious topics.

The Diocesan Convention assembled on May 22nd in St. Paul's Parish hall, Los Angeles, and the sessions were concluded on May 24th. On Sunday, May 19th, there was a Sunday School mass meeting at Christ Church, Los Angeles, which was addressed by Bishop Sanford. Monday was set aside for the annual meeting of the Sunday School Institute at the Pro-Cathedral, and on Tuesday the sessions of the Woman's Auxiliary were held. A more complete report will be published in the next number.

The Bishop has caused to be sent out to many periodicals and to individuals the following statement for the benefit of prospective Western settlers:

"'Lured by stories of Oregan.' 'Thousands of Immigrants reported destitute.' These were the headlines and import of an article printed not long since in one of the New York City papers. Similar stories are related from time to time in the press of the Eastern and Middle States of duped and beggered settlers upon our Western Coast who have become the prey of the cupidity of unprincipled land sharks.

"It therefore behooves the Church in those newer sections of the land which offer such attractions and inducements to those desiring to better their worldly condition and to avail themselves of the climatic benefits to be enjoyed there, to make provision for the protection and guidance of her people alike in matters temporal and spiritual. Such is being done on a generous and effective scale by our Sister Church, the Roman Communion. How to discharge this obligation in Southern California has been weighing upon the mind of Bishop Johnson of Los Angeles Diocese, and he is endeavoring to make at least a beginning in the right direction. As never before, the eyes of the country and the world are upon that favored section of our land with its wonderful all-the-year-round climate, which appears to be as nearly ideal as can be found anywhere on earth, and its varied resources and opportunities for the home-seeker and the investor, which are unsurpassed anywhere in this country.

"The two Southern counties, San Diego and Imperial, are attracting to themselves an increasing stream of immigration. They are the latest in point of develop- and wealth, together with the ministrations and blessings of the Church. The General Missionary of this region was chosen and appointed by Bishop Johnson with special reference to his qualifications to be of service to intending settlers in the ways indicated above. He is conversant with the entire field and is competent and authorized to extend reliable and invaluable information and counsel to any and all Church folk contemplating ment and embrace a territory the size of Massachusetts. They offer fine opportunities to those seeking health, homes removing to this favored section.

"Inquiries of all kinds addressed to the Rev. D. W. Wise, San Diego, California, will be given prompt and careful consideration by him. Stamp for reply should invariably accompany inquiries."

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The convention of the Diocese of Olympia was scheduled to meet at Tacoma, on Tuesday and Wednesday, May 28th and 29th.

Bishop Keator addressed the united Sunday Schools of Seattle on the last Sunday in April at a service held at St. Mark's Church.

"Loyalty to the Flag" was the subject of a most interesting sermon inaugurating a patriotic Sunday during the month in St. Paul's Church, Seattle, the Rev. Sidney H. Morton, rector.

At the annual dinner of St. Mark's Parish, Seattle, on April 30th, there occurred the delightful ceremony of burning the mortgage on the Church property. The event was the occasion of much rejoicing on the part of all present. Bishop Keator and Dean Hicks made addresses.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The report of the Diocesan Convention will appear in our next issue.

The Southern Oregon Conference has been formed, with the Rev. William B. Hamilton as president, and the Rev. William Lucas as secretary-treasurer. The session was attended by the Bishop and five of the clergy, who met at Grant's Pass.

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DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The diocesan convention assembled at Trinity Pro-Cathedral on May 14th. In his annual address the Bishop urged the need of a suitable cathedral building, and advocated other improvements in the diocese. A full report of the proceedings was not received up to the time of going to press.

As a result of the desire of some of the members of Trinity Pro-Cathedral, that the Church be made into an independent parish, there was considerable comment in the public press during the month. Dean John R. Atwill also has resigned and gone to St. Paul's Church, Modesto, in the District of San Joaquin. The editor has received a printed statement made by N. P. Chipman, Chancellor of the Diocese, giving the latter's opinion in the matter, which is published herewith by request:

"Recent publications in the newspapers charging Bishop Moreland with unwarranted and arbitrary action in a matter presently to be noticed, demanded a statement of the facts.

"As Chancellor of the Diocese of Sacramento and the legal adviser of the Bishop in the concerns of the Church, the particular question calling forth his decision was first submitted to me for opinion, and, as I advised it, I feel myself in a measure responsible for his action and may, therefore, properly come to its defense.

"On March 27, 1912, a petition was presented to the Bishop, signed by a large number, but by no means all, of the communicants of Trinity Pro-Cathedral Church, now conducted as a mission organization, asking his consent to the organization of a parish to be known as Trinity Parish of Sacramento.

"Among other things in his reply, the Bishop said:

" 'If the purpose of the petitoners were to form a parish in some other section of the city, more convenient to their homes, or in a growing suburb, where our Church is needed and might take root, I would immediately give my consent. Your proposition seems to be that the Bishop should consent to change the status of the Pro-Cathedral Church, of which, by canon, he is the lawful head and rector, and which he has formally designated to be the central and representative Church of the diocese, and permit it to become one of the normal parish Churches of the diocese, without special distinction and freed from the dignities and responsibilities which now attach to it as a Cathedral Church.

" 'This appears to me a very grave suggestion and full of difficulties. Your Bishop has for many years cherished the plan of developing a Cathedral organization in this, his See City of Sacramento. Acting with the knowledge and sympathy of his clergy and laity, he has acquired large property holdings in a matchless, central location, for a future Cathedral site. He has received one of over $30,000 in the form of a stone Cathedral house already in use, which was accepted from the generous donor on condition that it become part of the Cathedral system of the diocese.

" He has committed himself in good faith to the citizens of Sacramento, some of whom contributed to our endowments, because of the prospect of Sacramento becoming a Cathedral city. The Bishop's own residence, now the property of the corporation of the diocese, is already occupied and permanently located in close proximity to the Pro-Cathedral."

"The Bishop, in the kindliest spirit, went on to show how the erection of an independent parish on this property would thwart the purpose of its acquisition.

"In his address to the annual convention of the diocese in 1911, the subject of 'A Cathedral Center' was strongly urged. He said:

" 'We ought also in due time to build up here at the State Capital a Cathedral center. We have now a matchless site, a beautiful stone Cathedral house, an Episcopal residence and some securities. This is our start. We ought to take the same pride in seeing a worthy Cathedral rise as the people of the State take in their Capitol building.

" 'A Cathedral is the visible expression of the organic life of the diocese. To understand it we must first grasp the Church idea. We are not a collection of separate, isolated parishes. We are a living body. The people, clergy and Bishop are knit together by spiritual bonds, woven into one fabric by sacramental as well as constitutional ties; we are mutually dependent, each doing his best work only by co-operation with all the others. The diocese is the unit. The Cathedral may be as noble as Lincoln or New York, or as humble as the chapel of a missionary bishop, but it is the living center of the diocese.

" 'The State House in Sacramento in its beautiful park represents the entire commonwealth. To it come up representatives from every corner of the State, from it radiate to the remotest ends the forces of the commonwealth. So stands the Cathedral in the spiritual realm, expressing the unity of Christ and His Church manifesting the family idea of the diocese. It develops diocesan consciousness. It focuses at a strong center the vital energies not limited to parish bounds, like the educational, missionary and charitable agencies which operate in the whole field. Every parish and mission gains strength from a consciousness of the larger life enveloping it.'

"The report of the Committee on the State of the Church to the convention approved this conception of a Cathedral center as follows:

" 'One of the great needs of this diocese is that we should have a strong Cathedral center. Your committee, feeling that they are not able to cope with a matter of such great importance to the whole diocese, realizing that a Cathedral must be the central point from which all missionary effort must emanate, we respectfully suggest that this whole matter of a Cathedral with its nececssary support be placed in the hands of the Standing Committee. The splendid diocesan house should have immediate consideration at our hands, the present local committee should have some funds from the diocese for its upkeep; this does not belong to Trinity or St. Paul's Parish, Sacramento, but to us all; they are our agents; therefore, it is the sense of the committee that this convention take such action, that a fund for its maintenance and furnishing may be supplied until a Cathedral corporation be completed.'

"Speaking of the Bishop personally and his work, the committee, composed of Rev. J. T. Shurtleff, Rev. E. A. Osborn and Mr. C. Q. Osborn, said:

" 'Without fulsome praise or unnecessary laudation, we note the wonderful material increase of the diocese. Your committee has not at hand the increase of values in the individual parishes and missions of the diocese, so we can only deal with the diocesan properties in the See City of Sacramento. In 1900 we had nothing, today we have over $200,000, and this property rapidly increasing in value. If we add to this fund that sum set aside for the support of the Episcopate, it gives this young diocese assets of over $260,000.

" 'We feel that no words can express our appreciation of the ability and laborious efforts of our Bishop which have brought about for us this state of affairs, and also which has laid for us so strong a foundation upon which to build for the future.'

"In conformity with these recommendations, the convention adopted among the articles of the constitution of the diocese the following:

" 'ARTICLE XXI. Cathedral.

" 'The Bishop and Standing Committee may take such steps as they may deem advisable toward the formation of a Cathedral system and Cathedral corporation for the purpose of holding Cathedral property.'

"It is due to the diocese and to the people of Sacramento who are deeply interested to know in some detail the properties which have been gathered here by the Bishop in the thirteen years of his ministrations, namely:

Lots M and N, 26th and 27th, land	$50,000
Improvements, including Episcopal residence ($10,000), Cathedral House ($40,000), Trinity Pro-Cathedral ($3,000), Deanery ($3,000), four other houses ($8,000), total	64,000
Land and residence, 620 P St.	5,000
Land, corner 8th and U	3,500
Japanese Mission House, with land	6,000
'Squirrel Inn' lodging house, 224 J St. (cost June 1, 1911)	21,000
Home of Merciful Savior, land and buildings	10,000
East Sacramento lots	1,200
North Sacramento acres, our equity	370
Smith Tract acres	6,000
	$167,070

"Some outstanding liens on parts of this property will reduce its net value to about $150,000.

"The Bishop says in his report: 'It should be stated that less than $100 has been contributed from within the diocese toward the purchase or maintenance of any of the above properties, with two exceptions, namely:

" 'The Home of the Merciful Savior is almost wholly the creation of our own diocese, and is generously sustained by the community of Sacramento and our people of Northern California.

" 'The Japanese Mission House, costing $6,000, received a contribution of $1,000 from the Japanese Christians occupying the house.

"All the balance of the valuable proptries now owned by the diocese represent the gifts of Eastern friends who became interested in our efforts to build up the kingdom of Christ. Most of these were personal friends of the Bishop and have now passed away.'

"But this by no means represents the extent of the Bishop's activities in financing the diocese. Largely, and I might truthfully say, almost entirely by his efforts, what he found as a missionary diocese, depending on contributions by the Home Missionary Society for support, has been erected into an independent self-supporting diocese with a permanent endowment fund of nearly $70,000, to which will soon be added a bequest of $10,000. I cannot now take space to show the spread of the Church in membership in this short period.

"The simple and only question and the only issue presented by the complainants is this: Was the Bishop justified in refusing the consent asked? To my mind,

and I tried to view the matter as it should be viewed, in the interest of the entire diocese, the Bishop would have betrayed a sacred trust had he founded an independent parish upon the property which has been acquired for a Cathedral site and a Cathedral system and which the constituent members of the diocese regard as dedicated to such uses, and which is ultimately to vest in a Cathedral corporation.

"In his reply to the petitoners, the Bishop pointed out how, in this Cathedral organization the self-governing rights of the congregation of the Cathedral Church and powers of the governing committee would be fully conserved so far as consistent with the Cathedral idea. All these matters were, with painstaking detail, carefully explained in his reply without avail, I regret to say. I cannot but believe, however, that upon maturer reflection, leavened, I may hope, in some degree with Christian charity, the petitioners will realize that the greater future of Trinity lies in the direction of its becoming a Cathedral Church, such as will be the pride and glory of the diocese. But whether these good people may come to this view, of this there can be no doubt in the minds of those most concerned, that the Bishop has acted with wisdom and in strict compliance with the trust reposed in him.

"N. P. CHIPMAN,
"Chancellor of the Diocese of Sacramento.

"The undersigned are familiar with the facts hereinbefore stated and fully concur in the view taken by our Bishop and his Chancellor:

"C. B. BILLS,
"H. THORP,
"R. T. MCKISICK."

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The missionary in charge of St. Philip's Church at Wrangell, Alaska, invites all tourists who visit that part of the country to make the church their headquarters. He will be glad to act as their guide to places of interest so that they may make the most of their visit.

Archdeacon Stuck, who has been making his regular winter round of travels from the Koyukuk River to the Yukon, Alaska, writes of the very serious condition of the natives at Tanana. Given an army post with two hundred soldiers, a number of unscrupulous white men who make their living in great measure by illicit liquor traffic with the Indians, and a native village in close proximity, and you have all the material for drunkeness and immorality. He contrasts the condition of the natives at this point with those at Allakaket where there are no white residents save Deaconess Carter. Although alone at her post and in danger of breaking down from over-work, she is cheered and sustained by the steady improvement of her native charges. Miss Langdon at Tanana, also alone, is continually harassed by the feeling that the long struggle seems altogether in vain. The Archdeacon sees no prospect of improvement unless the law forbidding the sale of liquor to the Indians can be enforced. Failing this, he advocates removing all the healthy Indian children to our boarding school at Nenana, where they will have a change to grow up clean, sober, self-respecting men and women. This in their present environment is impossible, but unless the school at Nenana is enlarged his plan cannot be carried out.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

Bishop Robinson is planning for the erection of a church at Pyramid Lake.

Eureka, Nevada, denies that it is starving, despite the San Francisco papers. St. James' Sunday School in this little place gave recently $1.55 for Missions. The town is 100 miles from the railroad.

Many improvements are planned for Trinity Church, Reno, by the Rev. Samuel Unsworth, rector, in the near future. Trinity is the Bishop's home church, and for some time it has taken on a shabby appearance. It is hoped that it will not be long before things begin to look brighter in a Church sense in the Nevada metropolis.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

The wife of one of our missionaries in the Philippine mountains writes that life in that picturesque country is sometimes difficult. The church at one of the stations is an old barn, propped up by poles and the floor fallen in. The altar consists of two saw-horses with a board laid across. Yet there is a large congregation and much chance for effective work. There is no public school and the missionary gives the children all the teaching they get. The women come crowding

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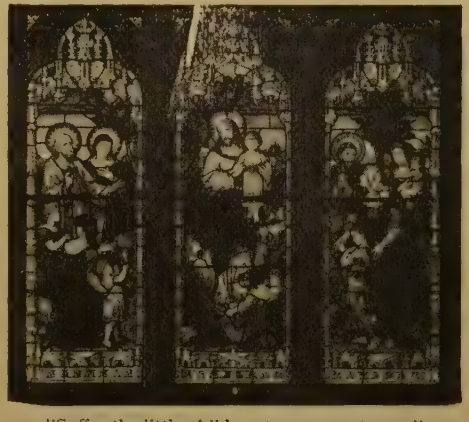

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into the church, each with a little brown Igorot in a blanket on her back. The babies learn to walk in the church—or did before the floor fell in. They would toddle up and stick their heads through the chancel rail to watch the *padre*.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Mr. Ray Oakley Miller, recently a minister of the Christian Church, passed his canonical examination for the diaconte and will be ordained at the coming convocation.

Rev. John A. Atwill, formerly dean of Trinity Pro-Cathedral, Sacramento, has been transferred to the district, and will have charge of St. Paul's Church, Modesto.

The Rt. Rev. Louis Childs Sanford, Bishop of San Joaquin Valley, California, installed the clergy constituting the clergy staff of St. James' Pro-Cathedral, Fresno, California, at the morning service on Sunday, May 12th. The Very Rev. George Ronald Edward MacDonald became dean, the Rev. John Hays Waterman, honorary canon, and the Rev. Robert William Rhames, canon. All had been previously appointed, and their selection ratified by the vestry.

There was a large congregation present. Canon Rhames, who has been "locum tenens" for the past six months, presented a class of seventeen for confirmation. He also presented a class of four at Coalinga on April 16th. The whole class received the Holy Communion together at the same service.

Bishop Sanford gave an address on the Cathedral System and its terminology, which showed that the Bishop of this young missionary district is prepared to build up the Church on strong and permanent lines. He gave two principle reasons for choosing St. James' Church, Fresno, for the Pro-Cathedral. First, it was the geographical center of the district, and secondly, a large number of the growing Churches in the great valley were missions to St. James', Fresno.

Rev. John R. Atwill, late dean of the Trinity Pro-Cathedral, Sacramento, preached in the evening on the "Christian Family." This was a remarkably strong sermon on this important subject, and agreed well with the celebration of Mother's Day, as observed by the other Christian bodies.

Three missions have recently been canonically organized in the district by Bishop Sanford—at Clovis, St. Mark's; at Livingston, St. James', and at Coalinga, Christ Church. St. Mark's, Clovis, has already built a guild hall, which is also used for services, and Livingston and Coalinga are soon to do the same.

The Bishop has held two parochial missions during Lent, each for one week, besides making many visitations and doing all the clerical work of the district since he took charge. Thus he has become thoroughly familiar with the details of his field.

St. Luke's Mission, Merced, aspires to become one of the model parishes of San Joaquin. On St. Matthias Day, the anniversary of Dean Gresham's ordination sermon, we organized St. Mark's Mission, Livingston, twenty miles away. This mission thus becomes in a real sense a daughter of our University Church of St. Mark's, Berkeley. The spirit of the Churchmanship of Livingston is unexcelled. Mr. E. Thomas of San Jose has given us two lots, the best site in all the town for a building. Plans have been drawn up and accepted for a structure that can be used as a guild hall or church. With a loan of $1,000, the men of the Church will erect a building this summer worth at least $1,500. St. Mark's is a mission of St. Luke's and will have services every Sunday evening.

On April 28th a class of nine persons were presented for confirmation.

On May 10th we held our first annual banquet and reception in Masonic Hall, in honor of Bishop Sanford. Sixty guests enjoyed the viands and delicacies so nicely served by the ladies of the guild. The speeches were apt and the good fellowship inspired in consequence of the meeting will be sufficient incentive to establish a precedent for years to come.

The rectory is progressing nicely. The specifications require it to be modern in every particular, and a place where everyone in the parish will feel at home, as well as our friends from afar.

Under the efficient leadership of certain members of the congregation, plans are under way whereby we shall have a new church before long large enough for our immediate needs.

Who can look at the Episcopal Church and not recall the inspiring words of the virile prophet, "We will go with you for we have heart that God is with you."

Merced is good enough for me.

WILFRID GREENWOOD.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

Bishop Wells has appointed the Rev. Aaron F. Randall, rector of Holy Trinity Church, Spokane, chaplain of St. Luke's hospital.

On April 21st Bishop Wells ordained to the Diaconate Mr. Herbert Percy Hames. The services were held at the Pro-Cathedral. Mr. Hames has been in charge of St. Peter's Church, Spokane.

The annual convocation of the district was held at St. Paul's Church, Walla Walla, on Tuesday and Wednesday, May 8th and 9th. There were a large number of clergy and laity in attendance. The Bishop gave encouraging reports of the work and spoke in a hopeful vein of the prospects for the future. At the annual meeting of the Woman's Auxiliary Bishop Paddock was speaker, and at the Missionary meeting addresses were made by the Very Rev. W. C. Hicks, the Rev. Alfred Lockwood and the Rev. H. I. Oberholtzer. On the afternoon of the second day there was a reception to the delegates at the rectory of the Church.

Bishop Knight visited the Isthmus of Panama in January, remaining ten days. During this time he confirmed 283 persons and preached to 5,000 people. The work here is in splendid condition. During the last twelve months there have been over 1,000 baptisms. Every community is supplied with one or more places of worship, while we now have six priests and one deacon, who, together with the ten catechists, hold regular services in fifteen different places. With the shifting of the work on the canal, old places will have to be abandoned and new places opened.

The inmates of the Shanghai Refuge for Slave Girls have given up their Christmas for the sake of helping the famine sufferers. They are girls who have been rescued from brothels and from homes where they were mal-treated. Visitors from time to time gave them pennies, and these, with other money earned in play hours they gave as their Christmas offering to their suffering countrymen to the amount of over thirty dollars. It was their desire to do for others at the Christmas season, rather than be done for.

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Editorial

TRINITY SUNDAY.

The significance of this festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. On Trinity Sunday the Church completes the declaration of the doctrines of the Faith upon great, fixed, days. Now and here is gathered up into one service an outline of all the revelations upon the Nature of God and our relation to Him as set forth by Christ. The beginning of His acts was associated with a revelation of the Trinity; the Great Commission He gave for work in the Name of the Trinity; His last teachings and great Intercession reveal Trinity; and on Pentecost those who had known Him and the Father knew also the Spirit Who is the bond of Trinity. On Whitsunday, therefore, we see the final sealing of the work of Redemption, and the Feast of Trinity, the Octave of Pentecost, proclaims this completed work and revelation.

Important and solemn as is this commemoration, however, it was not always uniformly kept on the same day even in the West, being sometimes found on the Sunday next before Advent. The Synod of Arles (1260), and the ruling of Pope John XXII, fixed Trinity Sunday in its present place. Even yet in the Eastern Church this Sunday is the "Festival of all holy Martyrs," an observance dating at least from St. Chrystom and the Emperor Leo who have left respectively a homily and an oration upon it. In early times it appears to have been regarded in the West as a separate festival chiefly, if not only, by the Church of England and those Churches of Germany planted by the English Saints Wilfred and Boniface. Both in the ancient German and English Offices the Sundays preceeding Advent are named after Trinity and not after Pentecost as in Offices of the Roman type. It seems probable that this is another of those ritual evidences of the independent origin of British Christianity attributed, through the Church of Gaul, to St. John, though some scholars ridicule this piece of Gallicanism together with the whole idea of any supposed connection between Britain and Ephesus. Their arguments are not wholly convincing; and in the case of Trinity Sunday it is significant that, whether or not we ever touched St. John through whom the Trinity was most fully revealed, the Anglican Communion has at least never been infested with those heresies on the subject which have so troubled other portions of the Christian world.

THE TRINITY.

In the contemplation of the Catholic Doctrine of the Triune Personality of the Godhead we may be either philosophical, or theological, or what men call "practical." The last of the three points of view appears to be the most helpful. We are most aided in our consideration of that which is as yet beyond our comprehension if we remember quite simply that there is a distinction, but no contradiction, between that which we understand and that which we believe. Nor is this to be confined to that realm which men call the religious and the, therefore, more or less remote. It has to do inevitably with the most "practical" things of life, tangible as well as tenuous. Life, consciousness, sleep, love we all possess, know, and believe though we understand them not. So it is also with food, bodies, blood; "scientists (but what *is* science?) may talk of digestion, molecules, corpuscles, etc., and, while all these words convey a meaning, we are really no wiser than before. Not only in spiritual but also in secular things—if there really be any such distinction—there is a final sense in which omne exit in mysterium. So with the Trinity, while it may be true that "all ends in mystery," this fact is neither crushing nor extraordinary, but a very commonplace and everyday truth, finding its verification in experience, if not as yet in understanding.

PENTECOST AND AUTHORITY.

Now when the day of Pentecost was fully come the Apostles were all with one accord in one place and suddenly, with signs accompanying, they were all filled with the Holy Ghost. Thus was the Church and its leaders baptized with the Holy Ghost and endued with power from on high. The Great Commission was sealed; jurisdiction and authority were given their breath of life; henceforth there was in the Church a Living Voice. That the Apostles so understood things is clear from their language at their First Council—"It seemed good to the Holy Ghost and to us." No claim or statement of authority in the Church of Christ could be clearer than this, in the face of which it might seem passing strange that after a lapse of eighteen hundred years a single Bishop in Christendom should rise up and say that all power in earth, and much in Paradise and Heaven, was given to him alone. No wonder that on the day such a pronouncement was made, July 18, 1870, the Eternal City was swept with storm and burnished with lightenings which shone upon the ground withal.

But since this conception of authority fails of Catholic Consent, and of the support of moral unanimity even within the Communion which proclaims it, we would do well to go back to Apostolic definitions. "It seemed good to the Holy Ghost and to *us.*" Scripture and tradition are both on the side of the *whole* Apostolic College. Yet even here we are beset by two questions: does authority rest with the Collective Episcopate alone? The Apostles at Jerusalem would appear to have thought so. Or does their verdict require the consent of the Church, so that authority ultimately rests with the whole Body of the Faithful. In other words, is the proper phrase "Authority *in* the Church," or, "the Authority *of* the Church." Some will, of course, say—"Neither"; but there they depart from Scripture and history, which were a double heresy. Some will say, "*of* the Church," requiring consent to the dictum of the Apostles; others will say, "*in* the Church," thus siding with the Apostles who, on this occasion at least, appeared to ask no consent from the Church except that which voices itself in living obedience.

We verge here upon delicate problems—such as the nature of this First Council—such as distinctions between matters of Faith and of Morals, and such as the conditions which govern and distinguish an act of Authority. We cannot prolong the editorial, but feel that it is worth while to call the attention of Christians, and of flabby Churchmen, to the fact that there *is* such a thing as Authority in the Catholic Church of Christ. This much at least is beyond dispute.

THE PERPETUAL PENTECOST.

How silently in every heart the wondrous gift of God's grace and Holy Spirit is given—or at least once was offered to the soul which, though it could not wholly understand, at least knew well that God was offering Himself! In that hour of face-to-Face was enacted either one of earth's silent tragedies, or a new birth as regards the soul's attitude toward God and that little of life which He has committed to us and our brethren that are in the world. Silent tragedies of the spirit, like the subliminal sufferings of brute creation, are unknown to all but God. Experience, however, makes us more conscious of their existence and should move us to strong prayer that God's Holy Spirit should not cease to strive with men; also, that the Spirit of Knowledge should ease the suffering of the world. Rather, however, we should pray for open minds and willing hearts before the Spirit of God, for He will indeed not abandon His people. It is not night because the sun has turned from us, but because the world has turned from the sun. Even so God's Pentecost is both personal, and perpetual, and patient.

THE TITANIC INVESTIGATION.

The investigation into the wreck of the White Star liner "Titanic" has been concluded and Senator Smith has already made a report of the findings and recommendations of the committee. For thoroughness, speed and accuracy this inquiry is almost without parallel, and the members of the investigating body deserve to be congratulated. Of course, the blame for this awful tragedy of the sea was laid upon the shoulders of the captain of the wrecked vessel. This was to be expected. The committee, however, did not stop there, but recommended many drastic changes in the rules of maritime travel including a most important one of forcing ocean ships carrying passengers to employ at least two wireless operators so as to have one of them on duty all the time in case some liner may be in distress and need the aid which was so well furnished by the "Carpathia" in the recent wreck.

It is unnecessary to enumerate the other regulations proposed, enough to say that they are timely, and in our judgment, sufficient. Let us consider for a moment, however, the increased vigilance displayed by officers in the enforcement of the law regulating water travel since the "Titanic" disaster. Every minor rule is now being rigidly emphasized. In New York a captain was fined $100 because he had sailed on a short trip without the wireless operator, who did not happen to be on the dock when the vessel departed. The master on a ferry boat in San Francisco Bay was fined because on a certain trip on a given day he was two deck hands short. Truly the nation has learned a lesson in the safeguarding of human life that for a long time to come will keep officials vigilant and leave no stone unturned to make travel at sea devoid of the perils that should now no longer beset it since modern shipbuilders have made their products more safe, and a wizard of the air has made it possible to communicate across the vast ocean deep.

The new library of the Cambridge Theological School has been completed, and all the books have been removed from the room in Reed hall to the new building. The formal dedication exercises were held May 1st.

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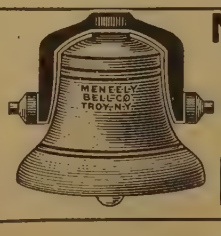

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The Diocese of California

The closing exercises of the Training School for Deaconesses were held at St. Anne's House, Berkeley, on May 28th.

We learn that All Souls' Chapel, Berkeley, is beginning to hope, which means to plan, to own the vicarage in the near future.

The Rev. Walter H. Cambridge has gone East on a short trip. During his absence he has arranged to have neighboring clergy supply for him.

The choir of the Cathedral Mission has been rehearsing for a minstrel show to be given on May 31st, the proceeds to go to a fund for the purchase of a Processional Cross.

The Rev. George E. Swan, who has been attached to Trinity Church, Oakland, having charge of Holy Innocents' Mission, has received a call to Uplands, Cal., in the Diocese of Los Angeles.

The Rev. David Evans, rector of All Saints' Church, Palo Alto, sailed on the Cedric on May 16th for England on a three months' vacation. He had originally planned to go on the Titanic. The Rev. D. C. Gardner will officiate until the first of July.

The Rev. Harold Kelley, who went East last September to study at the Cambridge Theological School, will again take up his work at St. Mark's Church, Berkeley, on June 15th. He has been elected Director of Religious Education and Assistant in the parish.

The Society of the Good Shepherd of St. Stephen's Church, San Francisco, held an English tea on Saturday, May 25th, in the Guild hall. The work at St. Stephen's is going along with increasing interest under the leadership of the new rector, the Rev George H. B. Wright.

The Rev. W. H. Wheeler has assumed his duties as rector of the Church of the Advent, Oakland, and has been greeted by most of his new parishioners. Mr. Wheeler has been most successful in his work in Tuolumne and Modesto, and will undoubtedly endear himself to the people of East Oakland.

The Cathedral Mission of the Good Samaritan is to have a parish picnic on Saturday, June 22nd. The affair is to be held on one of the beaches on the line of the Ocean Shore Railroad, and through an arrangement made by the vicar, the Rev. J. P. Turner, the exceedingly reasonable fare of 50 cents for adults and 25 cents for children will be charged. The train will stop for the picnickers directly in front of the Mission, at Twenty-fifth street and Potrero avenue.

St. Matthew's School closed a very successful year on May 7th. The annual inspection occurred on April 30th, when Captain B. T. Simmons, U. S. A., of the General Staff in Washington, spent a day at the school. On Friday evening, May 3d, Bishop Nichols made his annual visitation and confirmed five cadets in the school chapel. The graduating class included boys from Spokane, Wash., Denver, Colorado, Manila, P. I., and Ouito, Ecuador. Trinity Term will begin on Thursday, August 22d.

Calvary Church, Santa Cruz, is preparing to celebrate in good style its 48th anniversary on St. Peter's Day next. The following clipping from a recent copy of the parish *Ivy Leaf* will give an idea of the general plans:

"The presentation of a class for Confirmation is by no means the only reason for the Bishop's coming here; he is much interested in the other features of the week preceding. According to the present outlook the rector has the following plans

Rev. W. H. Wheeler

in mind, for which arrangements have partially been made:—

"On Wednesday, Thursday and Friday nights there will be special services with addresses and answering of questions by the Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco, in fulfillment of a long standing promise to give this parish a short 'mission.'

"On Saturday, St. Peter's Day, our forty-eighth anniversary, there will be proper services, and in the evening a parish reception to the Bishop and Fr. Lathrop jointly.

"On Sunday morning there will be special services at which Fr. Lathrop will preach and close up his work here, and in the evening the Bishop will be present for the Confirmation service. When, and by whom, the anniversary sermon will be preached has not yet been decided, but it is hoped that the Bishop will give such an address at the reception.

"At the Sunday morning service the rector will ask the parish to present a united offering for some parochial object to be determined upon later."

CONVOCATION OF SAN FRANCISCO.

The Convocation of San Francisco held its spring meeting at St. John's Church, Ross, on Wednesday, the 8th of May.

On the previous evening a missionary service was held in four parishes and missions in the vicinity, two clergy making addresses at each place, as follows: At Ross, the Rev. E. G. Davies and the Rev. F. H. Church; at Mill Valley, the Rev. Clifton Macon and the Rev. Edgar Ealand; at Sausalito, the Rev. E. F. Gee and the Rev. E. W. Couper; at Corte Madera, the Rev. Alex Allen and the Rev. E. L. Parsons.

The Convocation proper opened with a Celebration of the Holy Communion at 10 a. m. on Wednesday morning, the Rev. H. Cowley-Carroll, Rector, being the celebrant, assisted by Dean Hodgkin and Secretary Church.

After the service the business meeting was held, and inasmuch as there was but one layman present, a discussion ensued looking to a more general representation of the parishes and missions at the meetings of Convocation, and to this end the Secretary was instructed to endeavor to make effective the by-law on membership adopted at the meeting a year ago, and provide for the proper certification of lay delegates to Convocation.

A special committee on program was appointed to arrange subjects, and speakers for the fall meeting, which will be held at St. John's Church, Oakland. In the brief interval left before the Missionary Devotions, the Rev. Clifton Macon spoke on "The Conservation of the 'Men and Religious Forward Movement' in the Convocation."

At 12 o'clock the Very Rev. J. W. Gresham, Dean of Grace Pro-Cathedral, gave a helpful address on "The Presence of Christ," after which special prayers were read by the Secretary.

Recess was taken for a delightful and satisfying lunch, which was served by the ladies in the old chapel, now used as a parish house, and after an hour of social intercourse the Convocation assembled at 2 o'clock for the afternoon discussion on "The Causes and Conditions Leading to the Divorce Evil." The principal speakers were Mr. Thomas Waterman of the University of California, who traced the history of human marriage, and Dean Gardner of the Convocation of San Jose and Chaplain of Stanford University, who spoke on the "Causes of Divorce," touching also upon the effect of industrial, social and economic conditions. A general discussion followed.

Twenty-three of the clergy were present at the session, all of whom carried away with them lasting impressions of the delightful hospitality extended to them by the Rector and people of Ross and vicinity.

NEW CHURCH AT CARMEL-BY-THE-SEA.

On the evening of the 2d of May the Ladies' Guild at Carmel-by-the-Sea held an open meeting in the reception room of Pine Inn, many visitors being present. The Rev. Edgar Ealand and others spoke in regard to the proposed Church, and after an informal discussion a building committee consisting of Mrs. Wingate, Mrs. Stevenson and Mrs. Clarke was appointed. An offer of plans and superintendence from Mr. Albert Cauldwell of the Seamen's Institute, San Francisco, was accepted and he was requested to prepare working drawings immediately.

The site for the new church, which is in the midst of a pine grove immediately in front of the Forest Theater and Pageant Ground, has been donated by the Carmel Development Company through the kindly offices of Mr. Devendorf, to whom we are also indebted for an offer of stone for the foundation. The church will necessarily have to be of frame construction, but will conform so nearly to

the motifs and proportions of the Spanish Colonial architecture of our State as the exigencies of material will permit. The nave will seat 150 persons, and the choir gallery an additional 30 more. The sanctuary will be spacious, provision being made for a choir in the future. The sacristies and guild room are to be in a wing at right angles to the axis of the church.

Owing to the fact that the congregation is chiefly a summer one and the few communicants in Carmel are unwilling to incur any financial burdens, the chancel and sacristaies only are to be erected at this time. During this summer the scheme of Father Lathrop's most successful chapel at Lake Tahoe will be followed, and the congregation will be seated under the pines. For the present the chancel arch will be filled in with large folding doors.

As yet the Church in Carmel is officially no more than an unorganized mission and consequently nameless, but as soon as the building is erected it has been proposed to make the dedication "Our Lady of Carmel," the title of the ancient sanctuary at the well of Elijah on the slopes of Mt. Carmel in the Holy Land, which dates back to the fourth century, the first recorded church being built in 1209. Our California mount and valley were named by a Carmelite friar, who, coming with Sebastian Viscaino in 1603, saw in this locality a marked resemblance to the abode of the prophets and hermits of old, the birthplace of his order. To carry out this connection with the land of our dear Savior's nativity, it is proposed to fabricate the altar and sanctuary fittings of cedar wood and the altar cross of olive wood, which is to be procured from Palestine.

The Ladies' Guild, which consists of less than ten members, have already raised $300. The building committee are making a vigorous campaign for the remaining $600 which will be necessary to complete the first portion of the edifice, which is to be started very soon. Contributions, either toward the building fund or the interior fittings will be most gratefully received. The altar ornaments and a chalice and paten have already been given. Checks may be sent to Mrs. Dora Wingate, Pine Inn, Carmel.

The Consecration of the First Bishop of Wuhu.

By Edmund L. Woodward.

On the Feast of the Annunciation, March 25th, the Rev. Daniel Trumbull Huntington, B. A., was consecrated Bishop of the Missionary District of Wuhu, at St. John's Pro-Cathedral, Jessfield, Shanghai, China, the Right Rev. Frederick Rogers Graves, D. D., Bishop of Shanghai, presiding. The Right Rev. Logan Herbert Roots, D. D., Bishop of Hankow, and the Right Rev. Herbert James Molony, D. D., Bishop of Chekiang, officiated as co-consecrators. The Right Rev. William Wharton Cassels, D. D., Bishop of West China, also participated in the service and joined in the laying on of hands. The consecration sermon was preached by Bishop Roots, and the attending presbyters were the Rev. Li Yuen Lin and the Rev. Edmund Jennings Lee, both of the Wuhu District. The Rev. Edmund Lee Woodward, M. D., was the deputy registrar, and the Rev. Gouvernour Frank Mosher acted as master of ceremonies. The service was very impressive and was well attended by both Chinese and foreigners.

It opened at 10 o'clock with hymn No. 490 as processional. The forty-two clergy and four bishops entered by the main door and proceeded up the central aisle to the chancel. Of the clergy the Chinese were slightly the more numerous, and there were both Chinese and foreign representatives of the Districts of Shanghai, Chekiang and West China, while all of the clergy from the District of Wuhu were present except two on furlough.

The presence among the clergy of the venerable Archdeacon Elliot H. Thomson, D. D., now in his seventy-ninth year and recently recovered from a severe illness, inspired all present by the thought of his fifty-three years of faithful service in the mission field, and was a benediction upon the occasion, as his life has ever been to the mission.

During the singing of "For thee, O dear, dear country," Bishop Roots ascended the pulpit. His text, taken from the Gospel, was "Feed my lambs, tend my sheep, feed my sheep;" and his theme, treated with his usual insight and spiritual fervor, was the pastoral relationship of the bishop to his diocese, its difficulties and vast opportunities in China. Pastoral leadership was especially needed now in the Chinese Church. The scattered converts of pioneer days had developed into Christian communities to be shepherded. The five striped flag of the new republic should be regarded with feelings of profound thankfulness and confidence, because it indicated that in China the Christian ideal of the worth of each individual and the unity of different races in one brotherhood had appealed to the leaders of the people, and that the five races in China were to become one people. East and West, too, must be brought into a worldwide brotherhood of peace and good-will, but that could only be in the bonds of love and faith in Jesus Christ. In his impressive charge to the bishop-elect, he referred to his seventeen years of devoted service in China, and spoke of the Christ-like love he had shown for the outcast, in the establishment of the splendid Trade School for beggar boys at Ichang. Carrying this love of Christ into his new field, his ministry as chief pastor of souls would be richly blessed.

The singing of hymn No. 288 following the sermon concluded the preliminary service, and the elected bishop, vested with his rochet, was presented to the presiding bishop by the co-consecrating bishops, Bishop Graves being seated in the bishop's chair near the altar. The credentials were then read: the certificate of election and canonical testimonial by the Rev. F. L. Hawks Pott, D. D.; the evidence of ordination and consent of the standing committee by the Rev. John M. B. Gill, and the commission to consecrate by the Rev. E. L. Woodward, M. D. Bishop-elect Huntington then gave the required promise of conformity to the doctrine, discipline and worship of the Protestant Episcopal Church.

The presiding bishop, citing the example of Our Lord and of the Holy Apostles, moved the congregation to prayer, and after hymn No. 89, the Litany was said by Bishop Cassels. After "That it may please Thee to illuminate all bishops," etc., this suffrage was inserted: "That it may please Thee to bless this our brother elected and to send Thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of Thy Church, and to the honor, praise and glory of Thy Name."

After another prayer, the presiding bishop examined the bishop-elect, and following the singing of hymn No. 453, the latter put on the rest of the episcopal habit, and kneeling down, the "Veni, Creator Spiritus" was sung over him, the presiding bishop leading and the others responding by verses.

Part of the Procession of Bishops and Clergy leaving the Pro-Cathedral.
Bishop Graves in rear. Bishop Roots next in front on right. Bishop Huntington next again in front on right.

A prayer was then offered for the spiritual endowment of the bishop to be consecrated, and as he knelt, the four bishops joined in the laying on of hands. Bishop Graves then delivered to the newly consecrated bishop the Bible with the solemn exhortation as to the duties of his high and sacred office, containing the words: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not."

The Communion Service for the bishops and clergy followed. During the singing of hymn No. 477, "O Lord of heaven, and earth, and sea," the offering was taken, designated for the missionary work of the Wuhu District.

The Communion hymn, No. 222, "Jesu, to Thy table led," was then sung. In

the administration Bishop Roots assisted the presiding bishop with the cup. The prayer read just before the benediction was for the "heavenly blessing" upon the newly consecrated bishop, that he might "faithfully fulfil his course" and "receive the crown." Then followed the Nunc Dimittis, and the recessional was hymn No. 615, "O Jesus I have promised," which closed the beautiful service.

Bishop Huntington enters his new field of labor with a large experience of the problem of mission work in China and a thorough grasp of the Chinese language. His sound judgment, straight-forward directness and practical common sense will make for stability and administrative efficiency in the development of the mission work. With the loyal support of his little band of workers, duly reinforced and equipped by the home Church, it may be confidently predicted that the Church will not fail under his leadership to utilize the splendid opportunities for aggressive work in the Wuhu District.

The Woman's Auxiliary

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Correspondent Church Periodical Club—Mrs. Gaillard Stoney, 3294 Jackson street, San Francisco.

Very unwillingly the Auxiliary has been obliged to accept Miss Drown's resignation as Secretary of the Babies' Branch, after her successful conduct of the work. Mrs. Nichols has very kindly resumed the direction of the branch until a Secretary may be appointed.

THE ANNUAL MEETING.

The thirty-second annual meeting was held in Trinity Church, San Francisco, on Thursday, May 9th, beginning with Holy Communion at 11 a. m., at which the Rector, Rev. Dr. Clampett, was Celebrant, assisted by Rev. Messrs. Parker and Clark. The sermon by Rev. Walter H. Cambridge of San Mateo was from I Corinthians 1:23, "We Preach Christ."

After the service a bountiful luncheon was served in the guild room by the ladies of Trinity.

The afternoon session was called to order at 2 o'clock, with Mrs. Lincoln in the chair, Rev. Mr. Church saying the opening prayers.

A message was read from the Bishop, regretting that he was unable to be present, and a cablegram bringing greetings from the absent President. Mrs. Lincoln made a brief address, bringing out the points, "Who are we?" "Why do we exist?" "How may we accomplish?" Roll call showed twenty-five Branches represented, and was followed by the Secretary's report, and that of the Treasurers, Secretaries of Junior and Babies' Branches and Mission Study Classes. Miss Fiedler gave notice of a summer school for Sunday School teachers, to be conducted in San Francisco June 4-8, and Mrs. Lincoln reported for the Seamen's Institute Committee.

A motion to cable affectionate greetings to Mrs. Monteagle was passed, and a vote of thanks given the ladies of Trinity for their generous hospitality, also one of gratitude to Mr. Cambridge for his wonderful sermon.

Rev. A. R. Hoare of Point Hope, Alaska, was introduced and told of our Mission farthest North, among the Esquimaux, whom he said were a unique people, having no idea of religion. He described their dwellings, manner of living, etc., and the efforts he was making to improve them. He was taking back lumber to build not only houses, where young married couples could live by themselves, but a club house and laundry for the benefit of the whole village.

The offering was taken for Mr. Harris' work.

Rev. Dr. Boyd of Emmanuel Institute, Berkeley, followed with a short talk intended to show that we can do what we desire to do, and we can do what we intend to do through Christ, who is All. Mr. F. T. Foster said a few words in behalf of THE PACIFIC CHURCHMAN, which if even because it was the Bishop's mouthpiece he believed to be worth while. The Doxology was sung, Mr. Church pronounced the benediction, and the meeting adjourned.

KATE W. STONEY,
Recording Secretary.

Diocesan officers, in response to Miss Emery's enquiry, urged the canvass of our parishes with the view of enlarging the membership in the Woman's Auxiliary; recommend the use of the duplex envelope where it may meet the requirements of the parishes, and the hearty co-operation of the parish boards with parish authorities in their efforts to raise the parish apportionment for general missions, and asks special attention to the resolution which follows, as passed at their last meeting:

"All monies raised by parish branches of the Woman's Auxiliary for the apportionment of the General Board of Missions are to be sent directly to the Treasurer of the Diocese Auxiliary as heretofore, the Treasurer of the Parish Branch being careful to report promptly the action of the Treasurer of the Church. The Treasurer of the Diocesan Branch will forward these sums to Mr. Van Bokkelen, Treasurer of the diocese, stating amount given by each parish, that he may so credit it."

The committee to pack Alaska boxes reports consignments from forty-two branches—thirty-nine senior and three junior—repacked and forwarded through our shippers to Christ Church Mission, Anvik; St. Matthew's Hospital, Fairbanks; Deaconess Piak, Wrangell, and to St. John's in the Wilderness, Allachakat.

When bills for freight are received charges will be apportioned and bills for same sent to the several parish branches contributing.

Records of the Past, March-April, has a remarkably good article on York with good illustrations by an American lady, a very learned paper on American Burial Mounds at Albany, Ill., and much other matter of archaeological interest.

The Rt. Rev. and Mrs. James H. Van Buren sailed April 25th on the "Saxonia," expecting to spend six months in Europe.

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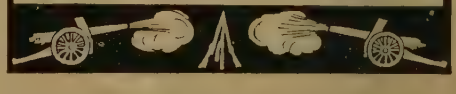

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English Church News

England seems to have fallen on evil days and to be riven asunder by a war of words that seems to exhaust the acrimonious resources of a language certainly not marked by poverty in this regard. The coal strike is apparently over, but the settlement of it is scarcely likely to last. The Irish Home Rule question is another well-spring of bitterness and the fiercest opponents of it are a section of the Irish themselves, the Ulster protestants who say they will never be subject to Irish rule, which, as they construe it, means the rule of Roman Catholics. But Ireland never has been able to govern herself. More or less it has always been a house divided against itself with the usual result. But as regards the Church of England, the Welsh Disestablishment and Disendowment measure swallows up everything else. Everybody from the Archbishop of Canterbury downwards takes up arms against this wholesale brigandage for it is only in terms of robbery that it can be adequately characterized. The bill offers to leave to the despoiled Church six shillings eight pence in the pound—it is just a third, and to convert many of its buildings into national museums, etc. *The Guardian*, May 10th, reviews the situation thus:

"The Welsh Disestablishment Bill is to be pushed through to its second reading next week, and Mr. Lloyd George announces that the entire committee stage will be taken in committee of the whole House. This, we suppose, will be represented as a concession to the Opposition, since it had been understood that the greater part of the bill would be taken in grand committee. On the other hand, there would have been a line-by-line opposition 'upstairs,' the prospect of which may well have alarmed the Government. Meanwhile, the air is thick with rumors and suggestions of compromise, and we believe it to be the fact that the Government would be delighted to grant far better terms than six and eightpence in the pound if they could get their bill through as virtually an agreed measure. We may say at once that all such hopes or expectations are vain. The pass will not be sold, as we have insisted before, and now repeat with emphasis, even for nineteen and elevenpence in the pound. The principle at stake is too fundamental and too sacred to be paltered with.

"Signs are not wanting that the opinion, not only of Liberal Churchmen, but of the more reflective Nonconformists, is rapidly hardening against a measure which cannot be squared with the most elastic reading of the Eighth Commandment. The Cabinet are becoming more and more uneasy at the prospect. They have been enthusiastic about the bill, which has been forced upon them by the necessity of keeping the word of promise to the ear, even if they have to break it to the hope—faith unfaithful keeps them falsely true. A revolt of Liberal Churchmen formidable enough to justify its withdrawal would be welcomed by them as the happiest of hard necessities. The severest pressure will naturally be applied to them by the Welsh stalwarts, who understand perfectly that this is their last chance, and that in a few years' time the Church will be unassailably strong. The outcome will be watched by Churchmen with curiosity, but without apprehension. They, at least, will make no corrupt bargains."

Bishop Stubbs of Truro died early in the month after a long illness. Throughout his life he is said to have been an ardent disciple of Maurice Kingsley and Ruskin and in every position he held, to have justified the name once given him, "Pacificos Pacificator." He was a first cousin of a sometime rector of St. Paul's Church, San Francisco, the Rev. C. Neales, whose memory is green and fragrant to everyone fortunate enough to be within the circle of his friendship.

The Browning Centenary is or rather did possess England of course, for it is a craze just now to praise the famous men who are dead whenever any anniversary offers the chance. One can't remember who invented the Centenary or exactly when, but it has apparently come to stay. It is absurd, of course, to raise the question in connection with Browning, but how many of the new centenarized will survive to the next celebration? And will the present ridiculous practice be in vogue then of publishing every fragment, good and bad, of a famous writer, raking out of holes and corners work his own mature judgment condemned? It would be a very unspeakable blessing if such a winnowing could be effected now, but nothing less than a miracle can bring it about. For it would involve a reversion to sanity of hero worshippers whose critical faculties are blunted by excess of enthusiasm .

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The Church and Social Service

The Marrack Memorial Lectures.

The Social Service Commission of the Diocese of California is arranging for a series of lectures to be known as the "Marrack Memorial Lectures on Social Service." The lectures are to be given in memory of the first Chairman of the Commission, who about a year ago met a tragic death in an automobile accident. The first series will be given in the Fall from the beginning of September. This series will be on the Housing Problem, especially that in San Francisco. There will probably be four lectures in the series, and they will be repeated in four places. One or more of the lectures will be given in still other places if requested.

Important Appointment Given to a Clergyman.

The Governor of the State of California has appointed the Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, one of the trustees of the Preston Reform School. The Governor is to be congratulated on making so wise a selection. Mr. Lathrop has been giving a great deal of time to the Penitentiary at San Quentin, and has come into touch with many criminals. The Reform School is a good place to train boys who are dependent or who have shown slight criminal tendencies. But such a school rarely receives the support it deserves, because it is looked upon as a place for hopeless boys. There are many boys who, if given a chance, will make fine citizens, and Preston is one of the places where character may be developed. But it takes a great deal of patient care, and the personnel of the trustees is no less important than that of the superintendent and his assistants.

San Francisco City Prisons.

At last one of the clergy has undertaken to visit the city prisons of San Francisco. The Rev. Edward Morgan of St. Luke's has, in addition to his other duties, added the care of the city prisons. Mr. Morgan has been indefatigable in his parish visitations, and for some time past has been visiting some of the nearby hospitals. He was chairman of a committee which made inquiries into the number and nature of services held in public institutions. His report showed that they were largely neglected. Mr. Morgan expects to have an assistant next winter. This will enable him to carry out his plans for Social Service.

Parish Surveys.

The Joint Commission on Social Service has issued two very helpful little pamphlets. The first was "A Social Service Program for the Parish." The work of the Diocesan Commissions and still more of the Joint Commission will fall to the ground unless the majority of the parishes and missions have local committees on Social Service. Many parishes will have to be aroused to an interest in Social Service, and so will some of the clergy. On page 15 of the pamphlet there are some suggestions which will be repeated here. First is a Social Service class meeting regularly to discuss the social problem in general and with special reference to community needs; second, a conference after Sunday evening services with topics for more popular appeal; third, a Social Service Library; fourth, visits to social institutions. But the most important of all methods is to give individuals definite Social Service work to do. There is nothing like doing the work to learn of the doctrine.

It is one thing for the Good Samaritan to be kind to the man who falls among thieves, but it is another and better thing for the Church and State to combine "to clear the Jericho road of robbers." At the end of the pamphlet are two appendices which suggest definite Social Service programs for parishes; one is for an industrial community and the other for an agricultural. Some of the questions and suggestions would require more time than the clergyman could give to the work and this is well, because no Social Service program would be complete, or even effective, if it did not enlist the services of a large number of the laity. Every parish has many laymen who are ready to do a man's work in the Kingdom. But it is also true that a social wide-awakeness would enable the clergyman to answer most of the questions himself.

There are plenty of clergy ready with reasons why they do not get on in their fields, but not so many who know the field well enough to know whether the reasons are true.

The second pamphlet is "Social Serivce for Diocesan Commissions." It is only just issued. The members of the commissions in the Eighth Department should read this pamphlet carefully. It gives a great deal of interesting information and valuable advice. Some day there will be more paid secretaries than there are now. As a first step we might look forward to having a paid secretary for the Eighth Department, then we should look forward to having one for each State in the department, and finally there should be one for each diocese and missionary district in the department. The California Commission, under the leadership of its former chairman, has pioneered the way in many respects in our Church, and other commissions are doing what it did several years ago.

At the end of this pamphlet are several of the questionnaires sent out by commissions in the East and Middle West. Some of them are rather long. It might be a better plan to send out a series of questions, which at the end of a year or two would probably bring in much more thorough results than the longer lists. One difficulty with the questionnaires of the Social Service Institutes of the Men and Religion Movement was that they were so very, very long. In this pamphlet there is a map of the Church showing the dioceses having Social Service Commissions, and there is also a chart giving the nature of the work done by them.

These pamphlets may be had from the Rev. F. M. Crouch, 157 Montague street, Brooklyn, N. Y. The writer has a few copies left.

Presbyterian Church Country Department.

Returning to the subject of uestionnaires: the writer has a copy of the questions asked by the *Department of Church and Country Life* of the Board of Home Missions of the Presbyterian Church. These questions cover nine pages and also call for a map of the community surveyed. These surveys made last year were completed by young men who gave a period of about three months to the work. The men had had social training and were regarded as trained investigators.

Since writing the Social Service notes for the May PACIFIC CHURCHMAN, the writer has been in correspondence with Mr. Warren H. Wilson and his assistant of the Church and Country Life Department of the Presbyterian Church. They have kindly sent him copies of the surveys made in four States, and have put him in touch with organizations inter-

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GENERAL BANKING BUSINESS TRANSACTED. NEW ACCOUNTS INVITED

SAFE DEPOSIT VAULTS

ested in the country life and its improvement. About the end of this month, May, there will be published by the Missionary Education Movement a simple plan for country surveys, "Community Studies for Country Districts." The writer will have some copies of these for distribution as soon as they are printed.

Y. M. C. A. County Department.

The Y. M. C. A. has within recent years begun a County Department. There are four county secretaries in California. In connection with their work there is published a magazine, *Rural Manhood*. It is published monthly, except two summer months. Anyone interested in the rural problem ought to have the magazine for at least a year. There are many features of rural work which are outside the special province of the clergyman. These, however, can be well attended to by the Y. M. C. A. secretaries. A co-operating sympathy in the country will count for more than in the city.

Social Conditions in the Country.

From a study of the surveys made last year by the Presbyterian Church, several very interesting facts were established. For a discussion of the whole problem reference is again made to Mr. Wilson's book, "The Church of the Open Country," with its fine biblography.

It may be said that wherever the country communities have little or no social life the Church loses ground. In Indiana the survey of 100 Churches in communities having little or no social life 20 per cent were growing, 16 per cent were standing still, and 64 per cent were losing ground. The same is true in other States and in other groups. Further, in every community in which there is a sound, healthful social life, which has the support of the Church, the Churches are growing. In Boone County, Indiana, in communities with social life 65 per cent of the Churches are growing, and where there is no social life only 12 per cent are growing.

Church and Lodge.

It has been regarded as a truism that lodges interfere with Church membership. Such was not the case in the counties studied. The lodge is not as a rule making the same effort to reach the poor man; the tenants and the hired men are in much larger numbers affiliated with the Church than with the lodge. As the lodge is a sign of social life, it is natural that where it exists there will be a larger Church membership. It has been found that a larger per cent of lodge members attend Church and are Church members than of non-lodge population.

Ministers' Associations.

It is also to be noted that in communities where there are ministers' associations the Churches are doing better than in other communities. Religious co-operation seems to intensify the religious spirit of the whole community. This is noted even in those Churches which never affiliate with others in federation or through ministers' associations. For instance, if the Protestant Churches are growing, the Roman Catholic Church will be growing also. And unless some peculiar problem of immigration affects local conditions the reverse is true.

The crowding together of Churches was found in some places to be appalling. And worse than the crowding together was the fact that in these districts all were losing ground. Whatever may be our ecclesiastical theories, these facts challenge our attention.

Country Recreation.

Some rural clergy have been writing from time to time a great deal about baseball. It is time that the Church took the amusements of the people under Her wing once more. In every community surveyed it was found that healthful recreation stimulated Church membership. A great need of the country is the need for decent recreation. One reason for so many of the country boys and girls drifting to the cities is that the country provides so little opportunity for recreation. Recreation is the great contribution of the Y. M. C. A. county work. Church rivalry might better express itself in Sunday afternoon baseball games than in stealing each other's Sunday School children. At least the reaction on the Sunday Schools would be more stimulating.

It seems that in some communities surveyed, about fifty-eight per cent of the population have no opportunity for recreation. When a community works, it turns inevitably to recreation. When it does not work, recreation is not necessary. Wherever the Church has undertaken to organize the recreation of the community it has been found that the community will stay at home and play instead of driving off to the nearest road house and saloon. It is the writer's belief that many of the evils of society would be overcome very largely if the Church would once more take up the matter of recreation. A social given simply for getting money to help pay Church bills does not reach the community and does Church and community little good.

Ministers' Salaries.

The surveys show that in the communities which are doing well and wherein the Churches are growing, there is a tendency to increase the salaries of the ministers. It seems to be incumbent upon the Home Mission Boards to make some radical increases in the salaries of the missionaries, and to make an effort to get the best men to take up the country work and to stay with it. The country will not be properly shepherded if it is regarded as a pasture in which frisky colts from the seminaries may take a little exercise, or as a field for decrepit war horses to pass their declining years. From the Illinois Survey: "Wealth is increasing rapidly in all this region, but with the exception of one denomination it is a rare instance where there has been any increase in the minister's salary. The Methodist denomination pays the highest salaries in the communities surveyed, there having been an increase in salaries in almost all of their Churches in the past few years." In this same community it was found that there were three Episcopal Churches, two were standing still and one was abandoned. In the Diocese of California there have been some recent increases made in the salaries of missionaries, but the increases are by no means sufficient. The parson should have a "*living wage*" if he is to be socially efficient.

W. R. H. Hodgkin.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held at the Church Missions House, New York, May 10th, the Bishop of Long Island in the chair. The report of the Treasurer showed a gratifying increase in dues paid by members and also in receipts of donations and interest. The Financial Secretary reported the fruit of the effort made last winter to bring the advantages of membership in the society to the attention of more of the clergy. The chief hindrance to growth in membership was found to lie in the inadequate incomes of the clergy and their consequent inability to make contributions to the fund. Many of the present members, however, who are more and more coming to appreciate the additional benefits which the society offers, are availing themselves of the privileges of taking "multiples" and "antedating" their membership. During the incumbency of the present financial secretary, Rev. Dr. Anstice, 392 new names have been added to the membership roll, $12,717 more than at the beginning of the period is yearly distributed to annuitants, and the invested capital fund has increased by $138,838, so that it now amounts to $312,613.

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Literature of the Day

Edward King, Sixtieth Bishop of Lincoln. By the Right Hon. George E. Russell. Longmans. $2.50.

One had barely finished Ward's Life of Newman when this came and inevitably generated the thought why of these two men, one, the most active of the originators and leaders of the Oxford Movement, the other coming under its influence after the fever of its first days had passed; why one went, and the other remained and was never disturbed by any such doubts of the Divine Mission of the Church as haunted Newman? The respective biographies will do much to answer the question, but there will remain an unclearable mystery in the last analysis. Mr. Russell is provokingly silent as to the influence of Oxford upon King who went to Oriel just three months after Newman's secession. There is no trouble in finding out what Oxford was in King's undergraduate years, but one would like to know what those years were to him. We are only told that the more gracious influences of the Oxford movement were reopened by his intercourse with the Rev. Charles Marriott. But at all events he did not find as New man did that the Church of England was strange to her own flesh and her eyes cruel to her own children. Instead of that she was always to him the gracious Mother, full of grace and goodness, of untiring care, and in her shadow he was well content to abide and to work throughout a life lengthened out to eighty years. And that life as he lived it a "standing reputation of the illusion that Anglicanism cannot now produce saints of the old type."

St. Hugh, Bishop of Lincoln, so many centuries before him seemed to live again in him as did the "high devotional ideals of a Laud, an Andrewes, a Wilson, with the mystic fervor of a William Law. All the joy, the gladness, the comforting and satisfying loveliness of a pure and holy life shone out from him." That and the next paragraph are from the Guardian review of the Biography.

"Faultless of course he was not, yet, with all its intensely human quality, his character approached as near to faultlessness as any we are likely to meet upon this earth. He was a standing refutation of many widespread illusions—as, for instance, of the belief that those who are exceptionally good and earnest must of necessity be uninteresting; that the man who is apt for martyrdom must be a fanatic; that a definite and convinced Churchman cannot get on with Dissenters; that the 'fatal opulence' of our Anglican Bishops causes inevitable alienation between them and the working-man."

There is another illustration also that a deep spirituality is rarely seen in conjunction with the business sense, that the two are incongruous. There are examples enough to the contrary, and Bishop King is one of them; and again, like one of his predecessors, Grosseteste.

There is no space to tell of what Bishop King did, but that does not matter so very much in his case, for the essence is what he *was*. For the rest there is this life, and it is so compiled and written as to hold the interest to the last word. It is the record of a high standard of spirituality which all may attain but few do; of high aims in pastoral work and unsparing self-denial in realizing them. In his first curacy there was an epidemic of Small Pox and he was everywhere doing everything even to the very last and most repulsive physical offices of the dead. As Bishop he spent the whole night before execution with a convict and went with him to the scaffold. At Cuddeston, the Oxford Theological College, first as chaplain, later as principal, he gave himself to the welfare of the men. In a memoir of the college published in 1904 is this witness to his influence from a former student: "Above all there was the influence of the life and instruction of Dr. King. It is a new experience to find a goodman full of such affectionate interest in our individual spiritual welfare."

It was the same at Oxford when he became Professor of Pastoral Theology at Christ Church. Long years ago the present writer heard and read about his Bible readings for undergraduates and of the "Sele Bethel" he furbished up out of a wash house in his garden for Friday evening meditations. In his hands Pastoral Theology which had meant a dry system of perfunctory lectures became a living, moving, effective power. Then he became Bishop of Lincoln and his Episcopate lasted twenty-five years. That such a man would do his work goes without saying, but he did it so as to win the hearts of the whole diocese, Churchmen and Dissenters alike as the heart of one man, consistent, unflinching, High Churchman as he was to the last. And Lincolnshire was the very latest to experience even a ripple of the Oxford Movement. It is quite true that an "aggrieved parishioner" was hunted up under the infamous Public Worship Act to prosecute him for illegal ritual and that Archbishop Benson, whose Erastianism and "love of pose" could not resist the temptation, convened an Archbishop's court to try him, a court of extremely doubtful legality. The questions to be settled seem to be so hopelessly, infinitesimally small in comparison with the dragging of such a man as Bishop King before a tribunal of that kind. He bore it all with patience, but it marked the beginning of the end.

Theological students ought to make a point, not merely of reading, but if possible possessing this book. It does not matter in the very least what party of the Church they think they belong to, or that Bishop King was of one definite school. They will find abundant counsels for the spiritual life, shrewd practical advice for their future, and the record of a life lived in love for others with never a thought for self's comfort, or self's dignity, that most rotten of all props. Clergy also and the laity will find it well worth reading for after finishing it one feels as if the few hours had been spent in the company of one whose goodness was much out of the common, who was full of the nameless grace we call charm for lack of better word, kindly, shrewd and the like of whom we might never meet again.

The Stake. By Jay Cady. Jacobs & Co., Philadelphia. $1.25 net.

There is no lack of movement, of excitement in this story—unlooked situations, many accidents and rescues, only just short of the absolutely miraculous, and it winds up with the discomfiture of a keen New York business man by the hero, a very unsophisticated but abnormally straightforward youth. It is a very interesting book, and there are no problems in it.

Turning Points in My Life. W. P. Du Bose, M.A., S.T.D. Longmans. $1.10.

This remarkably telling book is the product of the recent gathering at Sewanee of Professors and Alumni. Its content is the suming up and putting, as it were, into a nutshell, the special truth, the definite lesson of life, which for thirty-six years the author was endeavoring to learn and to teach. With this, as he puts it with a native pathos that has a charm of its own, "It was suggested not at all inappropriately considering my three score years and fifteen, that I was to give my last counsels for the time and the time to come."

It is a wonderful story, but the learning and wisdom of Dr. Du Bose are not distilled through any clarifying medium. His writings are, as everyone knows, extremely valuable and the contents of them have every chance of assimilation. For the most rapid reader has to go slow just as one has to go slow over a plowed field after rain. It is almost as hard as that to read the elaborate treatises of Dr. Du Bose, and nothing but a clear sense of a large reward for doggedness carries one to the end. This book is nothing like so hard; in comparison with its predecessors it is almost easy. Or perhaps, what it holds makes one supremely indifferent to the style. For think of this. "Passing at the age of sixteen from school to college, (The Military College of South Carolina,) at twenty to the University of Virginia, at twenty-three into seminary life for only a year and a half, out of this into active service in war, 1861 to 1865, including two or three months in prison, and some painful, dangerous wounds." After this calmly, quietly told as a sort of interlude: "Six years of reconstruction life and ministry, then Sewanee with very little of either technical or practical training or preparation for my duties as (1) Chaplain, (2) Professor of Ethics, and (3) developer as opportunity and material might be furnished of a projected Theological Department." There is not room for further detail, but think of such antecedents, then of the long years of teaching and of the books that came forth at last when the evening shadows were beginning to fall and man, as a rule, fancies his work is done and that no more remains but to wait for the last call to go home and take his wages. It was quite late in life when his great books came out, but theologians soon found out the quality of them, and the later ones in particular won him a name and great fame from those best qualified in all the world to decide on the value of theological treatises.

Apostolical Succession Considered. Archbishop Whately. Longmans. 50c.

Marvellously cheap, 150 pages, cloth bound, clear type, good paper; with content appraisable at the same valuation, it may be considered a great bargain. It has been excavated from "The Kingdom of Christ," written by Whately so long ago as 1841 when he was a lusty enemy of the Oxford Movement then in its infancy and at the same time earning the sweetly fitting title of "Latitudinarian," a term of Johnsonese invective very much in vogue with the Evangelicals at that remote period. To give an air of modernity and at the same time sharpen the ineffectual weapons of the Archbishop there is a Catena of up-to-date Episcopal opinions selected with meticulous care. The Whately part is rather interesting, as a fossil, but suggests the replacing of electric light by the early Victorian candles and snuffers.

Sunday School Notes

HELPFUL BOYS.

There is a class of boys in St. Matthew's Sunday School, Berkeley, who have shown a good, healthy missionary spirit. They are all real, live boys, too—most of them about 12 years old. When the Lenten season began this year, the boys wanted to do something kind for some one. They were told about several "charity cases" in Berkeley, but their hearts seemed to be wholly directed toward a very old woman who had to gather her wood from the streets and vacant lots. The boys gave up one Saturday afternoon for gathering wood. They were not able to get a wagon, so they carried the wood in sacks. It was hard work and a long distance, but there was not a single word of complaint. After they had seen the old woman, the boys suggested that they return and cut the large pieces of wood.

The next kind act of the boys was to bring potatoes to Sunday School for a poor family near by.

When anything has been done for the pleasure of these boys, they want to share with children who have less pleasure than they. Twice, when they have been given a candy-pull in the Guild hall, they have suggested that the boys of the Home Finding Society next door enjoy their fun, too.

It is not so much the amount done, but the spirit they show; and the happiness they seem to get from doing for others, has been very beautiful. There is nothing forced about any of it—in fact the boys are totally unconscious that they have a "missionary spirit."

This year there has never been a "set" missionary lesson. They have studied the life of Christ, which in itself breathes the missionary spirit, and the boys simply caught its meaning. This seems to be the atmosphere of the whole Sunday School, for one could not find a happier, or brighter Sunday School anywhere than St. Matthew's, South Berkeley.

SOME MORE GOOD LENTEN WORK IN THE SUNDAY SCHOOL.

A class of little girls in St. Matthew's Sunday School, Berkeley, made two large scrap books for Alaska children during Lent. Meetings were held every Tuesday afternoon, with the exception of Holy Week, a hymn was always sung at closing time, and often a missionary story read or told to the class.

The little girls have also helped supply an old lady with provisions, making a most liberal donation Easter even. It was personally made and greatly appreciated.

The class is collecting materials for a scrap book, which is to be made and sent in a few weeks to a little Indian girl in Utah who is not long for this world.

One Sunday a month the class lesson is a missionary one, while a few moments every Sunday are spent on general missionary questions.

As many as possible among the Sunday School teachers and any others who may be interested are urged to attend the first Summer School under the auspices of the Board of Christian Education of the diocese. The sessions will be held at the Church Divinity School from June 3rd to June 8th. The complete program follows:

Summer School Program

Monday, June 3,

8:15 P.M.—Illustrated Lecture on the Cathedrals of England, by the Rev. G. M. Cutting, Rector of St. Paul's Church, San Rafael.

Tuesday, June 4,

8:30 A.M.—Celebration of the Holy Communion, with Address by the Bishop of the Diocese.

10:00 A.M.—The Geography of Palestine in its Relation to the Old Testament World. Rev. H. H. Powell, D. D., Professor Church Divinity School.

11:00 A.M.—First Steps in Spiritual Nurture. Miss Grace Everett Barnard, Principal Kindergarten Normal Training School, Berkeley.

3:00 P.M.—Moral and Industrial Value of Musical Training for the Child. Miss Cora W. Jenkins, Jenkins School of Music, Oakland. Practice Class of Little Children.

5:00 P.M.—Vesper Service, with Short Address by Rev. E. H. Benson, Rector of St. John's Church, San Francisco.

8–10 P.M.—Reception to Delegates and Clergy given by the Rt. Rev. William Ford Nichols, D. D., and Mrs. Nichols, at 2515 Webster Street, San Francisco.

Wednesday, June 5,

8:30 A.M.—Morning Prayer.

9:00 A.M.—History of the Hebrews to King David's Reign. Rev. H. H. Powell, D. D.

10:00 A.M.—Early Religious Ideas of the Hebrews. Rev. E. L. Parsons, Rector St. Mark's Church, Berkeley.

Wednesday, June 5,

11:00 A.M.—Adapting Bible Teaching to the Child. Rev. F. C. Murgotten, Professor Church Divinity School.

5:00 P.M.—Vesper Service. Rev. E. H. Benson.

8:15 P.M.—Illustrated Lecture. Recent Excavations in Crete. Professor H. R. Fairclough, Ph. D., Stanford University.

Thursday, June 6,

8:30 A.M.—Morning Prayer.

9:00 A.M.—Divided Kingdom to the Exile. Rev. H. H. Powell, D. D.

10:00 A.M.—Development of Monotheism. Rev. E. L. Parsons.

11:00 A.M.—Religious Training of Children. Dr. Annie G. Lyle, Juvenile Court, San Francisco.

5:00 P.M.—Vesper Service. Rev. E. H. Benson.

8:15 P.M.—Religion in the Home. Rev. E. L. Howe, Rector of the Church of the Epiphany, Los Angeles.

Friday, June 7,

8:30 A.M.—Morning Prayer.

9:00 A.M.—Re-establishment of the Jews in Palestine after the Exile, Rev. H. H. Powell, D. D.

10:00 A.M.—Post-Exilic Judaism. Rev. E. L. Parsons.

11:00 A.M.—The Moral and Spiritual Needs of Childhood. Dr. Margaret Schallenberger, Principal State Normal Training School, San Jose.

5:00 P.M.—Vesper Service. Rev. E. H. Benson.

8:15 P.M.—The Devotional Life of the Child. General Discussion led by the Bishop of the Diocese.

Every Parish and Mission of the Diocese is earnestly requested to send a large delegation to the Summer School.

All services to be in the Pro-Cathedral.

Illustrated Lectures will be given in the Sunday School Room of St. Luke's Church, Clay Street and Van Ness Avenue, San Francisco.

Correspondence concerning this Summer School will be welcomed. Address Miss Caroline L. Fiedler, 1215 Sacramento Street, San Francisco.

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